



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Euripides · Hesuba ·

372



36-372



THE GIFT OF
THE HEIRS OF
CORNELIUS C. FELTON
(Class of 1827),
LATE PRESIDENT OF
HARVARD COLLEGE.

Received 21 January,
1885.

L. L. Felton.

1835.

May be had of all Booksellers.

A New and Improved Classical LATIN and ENGLISH DICTIONARY. By the Rev. J. W. NIBLOCK, D.D., M.R.S.L. Pr. 6s.

To this Edition have been added the Roman Calendar; Table of Weights, Measures, and Coins; Numerals, Ordinals, &c.; on Poetical Feet and Metrical Combinations; Horatian Metres and Odes, &c. &c. The Dictionary has been compiled entirely new, and is enriched by the addition of many words and phrases of the purest Latinity; (1000 of which, at the least, are not in any other Dictionary;) whilst unclassical words and phrases have been carefully excluded, and all antiquated phraseology modernised. Considerable alteration has been made in the English renderings of the Latin words, and the meanings have been greatly increased. The quantity of each vowel has been accurately marked; omissions have been supplied, and vulgarisms avoided. Due notice has been taken of all such words as are deficient, as in preterites and supines of verbs, and the number and cases of nouns; and all the irregular tenses of verbs, and the cases of heteroclite nouns, are introduced. The deficiencies in denoting by figures the declension of nouns and the conjugation of verbs are supplied. The whole forms a complete and correct Guide to the Latin Tongue.

ELEGANTIÆ LATINÆ; or Rules and Exercises, illustrative of Elegant Latin Style. Intended for the use of the middle and higher Classes of Grammar Schools. By E. VALPY, B. D. Ninth Edit. Improved and made easier. 4s. 6d. A List of Phrases and an Index are also added.—A Key may be had on application to the Printer, price 2s.

SECOND LATIN EXERCISES, adapted to every Grammar, and intended as an Introduction to VALPY's 'Elegantia Latinæ.' Second Edition; with an Index. By the Rev. E. VALPY, B.D. 2s. 6d. duod.

FIRST EXERCISES; to be translated into Latin, with familiar Explanations. Tenth Edition. 1s. 6d.

EPISTOLÆ M. T. CICERONIS, in Usum Scholarum excerptæ. By A. J. VALPY, A. M. Fifth Ed. 2s.

VIRGIL, collated from the best Editions. By the Same. Tenth Ed. 3s. 6d. 18mo.

VIRGIL, with ENGLISH NOTES at the end, Original, and selected from the Delphin and other editions: no Interpretatio. Fifth Ed. 7s. 6d. 18mo.

'The body of Notes forming the Appendix constitutes an excellent commentary on Virgil, and must prove of peculiar benefit to the pupil in clearing up difficulties of the sense or the metre. But these explanatory notes are of still further utility, as tending to lead juvenile minds into a train of enquiry, that will expand their ideas and facilitate their progress in classical literature. The notes of Voss in particular contribute highly to enrich the present impression.'—New Monthly Mag. 1817.

CICERO DE OFFICIIS; with ENGLISH NOTES, Critical and Explanatory. The Text of the *Heusingers* is followed. For Students at College, and Schools. Fourth Ed. duod. 6s. bds.

JUVENAL and PERSIUS; with English Notes, 5s. 6d.—Ditto, the Text only, 3s. 6d.

HORACE, collated from the best Editions. The objectionable Odes and Passages have been expunged. Printed uniformly with the Virgil, Fifth Edition. 3s. 6d. 18mo.

HORACE, with ENGLISH NOTES. Fifth Ed. 6s.
Eurip. Hec.

GREEK GRADUS; or, Greek, Latin, and English Prosodial Lexicon; containing the Interpretation, in Latin and English, of all words which occur in the Greek Poets, from the earliest period to the time of Ptolemy Philadelphus, and also the Quantities of each syllable; thus combining the advantages of a Lexicon of the Greek Poets and a Greek Gradus. For the Use of Schools and Colleges. By the Rev. J. BRASSE, D. D. late Fellow of Trin. Coll. Camb. One thick vol. 8vo. Pr. 24s. bds.

'The indefatigable application required in the compilation of the Greek Gradus is manifest; and we heartily recommend the work as supplying a desideratum in our School Books, and likely to be advantageously used to a very wide extent.'—Lit. Chron.

'Dr. Brasse has certainly conferred by this publication a lasting benefit on all classical students, and deserves the highest praise for taste, learning, and indefatigable industry.'—London Weekly Review.

SECOND GREEK DELECTUS; or, **NEW ANALECTA MINORA**: with English Notes. By the Rev. F. VALPY, Trin. Coll., Camb., and Head Master of Reading School. 8vo. 9s. 6d. bd.

This Work is intended to be read in Schools after Dr. Valpy's Greek Delectus. It retains a third of the Greek of Dalzel's Analecta Minora, and derives the remainder of its Text from other sources. The Notes are in English, explanatory of the Syntax and difficulties of the Greek, and are placed by themselves at the end of the Text. The Lexicon is Greek and English; and it almost universally facilitates the remembrance of the words of the Greek Text by the insertion of words derived from them in Latin or in English, and by a careful investigation of their derivation. All such difficult parts of verbs as occur in the Work are put in their alphabetical order, and referred to their proper tense and root.

'These selections from the Greek poets, historians, and philosophers, are characterised by a severe and correct taste, and are besides assisted and rendered accessible to the dullest capacity, by the twofold advantage of explanatory notes, and a copious index. On running over these selections, we are delighted to find among them the choicest beauties of the Greek Writers.'

'We have seldom met with an elementary work, which so ably blends the useful with the ornamental, and imparts knowledge, while it refines and invigorates the judgment.'—Sun Newspaper, Dec., 1828.

GREEK EXERCISES; or, an Introduction to Greek Composition, so arranged as to lead the Student from the elements of Grammar to the higher parts of Syntax. In this work the Greek of the words is not appended to the Text, but referred to an Index at the end. By the Same. Second Edition. Pr. 6s. 6d. bound.—A KEY is published, price 3s. 6d.

'This work evinces so much talent, learning, and laborious industry, and is, in our opinion, so calculated to facilitate the progress of Students in acquiring a thorough knowledge of the Greek Language, that we think we shall be conferring a general benefit by exerting our utmost endeavors to bring it into public notice. As to the original portion of the work, Mr. Valpy claims attention to his illustration of the 'radical force and meanings' of the Greek prepositions; this is done with considerable ability and ingenuity. The department of the book, which treats of syntax, merits our unqualified approbation, both for its learning, correctness, and clearness.'—Literary Chronicle, Dec. 1826.

VIGER ON THE IDIOMS OF THE GREEK LANGUAGE; translated into English, and abridged for the Use of Schools and Colleges. By the Rev. J. SEAGER, Author of 'Critical Observations on Classical Authors,' and several Greek Criticisms in the Classical Journal. 8vo. 9s. 6d. bds.

'The publication before us is well fitted to carry students still farther into the

S

recondite parts of that majestic language, and to display to them much of that interesting mechanism which escapes the uninstructed eye. We, therefore, gladly lend our assistance in so rational an attempt as that which is here undertaken ; and observe with pleasure that, in conformity with the improved spirit of the age, Mr. Valpy's list of new School Books contains several others on the same plan.'—Lond. Mag. Nov. 1828.

'This volume is compiled with much industry and judgment; and altogether a more valuable service could not well have been rendered to the inquiring student of the classics. We have great satisfaction in announcing that the same able editor is about to favor us with the critical works of Bos and Hermann executed on a similar plan.'—Oxford Literary Gazette, No. 3.

'But when they have made real advances in Greek prose, read over with them the whole of Vigerus : Mr. Berry, what I now recommend, is really one of the most useful parts of education. You should make them read Vigerus in this way twice every year for five or six or seven years.'—Dr. Parr. See Johnstone's Life of Parr, vol. 8.

HOOGEVEEN ON THE GREEK PARTICLES, on the same plan as Viger. By the Same. 8vo. 7s. 6d. bds.

'Hoogeveen's work on Particles has always been considered a valuable aid in the study of the Greek language; and Mr. Seager has compressed and translated it in a manner which we could not desire to be better.'—Spectator.

BOS ON THE GREEK ELLIPSES, on the same plan as Viger. By the Same. 8vo. 9s. 6d. bds.

* * * **VIGER, HOOGEVEEN, AND BOS**, may be had together in one vol. price 26s. 6d. bds. or 30s. handsomely bound in calf and lettered.

HERMANN AND MAITTAIRE are under abridgment on the same plan, and will form about 200 pages each; and when completed, the five Works may be purchased separately, or together in 2 vols. 8vo.

SCHREVELIUS' GREEK LEXICON, translated into ENGLISH. In this edition the Latin significations, &c. have been rendered into English, the quantities carefully marked, and more than 3000 new words added. It forms a valuable Greek and English Lexicon for the Youthful Student. One vol. 8vo. 16s. 6d. bds.

The present Edition of Schrevelius' Lexicon, which has for so long a period facilitated the labors and promoted the knowledge of Greek students, comes recommended to the notice of the juvenile reader by having the explanations in *our own tongue*. The plan of introducing into School Books plain English for bald Latin, in the interpretations of Greek words, has within these few years been sanctioned by many most respectable teachers of youth, and we trust that a plan so founded in common sense, useful alike to the instructor and the pupil, will be universally adopted.

HOMER'S ILIAD; Text of HEYNE. Fifth Ed. 8vo. 6s. 6d.

HOMER'S ILIAD; Text of HEYNE; with ENGLISH NOTES to the first Six Books. Second Edition. 8vo. 10s. 6d.

'This is perhaps the most useful edition of the Mæonian bard that has yet made its appearance. The author has judiciously enlivened the critical matter of his work by quotations from Pope's translation, and adorned it with a few parallel passages from the Roman poet, and from Milton.'—New Monthly Mag. Oct. 1816.

SCHOOL AND COLLEGE GREEK CLASSICS, WITH ENGLISH NOTES, QUESTIONS, &c.

At the express desire of many eminent Schoolmasters, Mr. VALPY has commenced the publication of a SERIES of such portions of the GREEK AUTHORS as are chiefly read in the upper Classes of Schools and in Colleges. The best Texts are adopted, and the CRITICAL and EXPLANATORY NOTES are presented, it is presumed, in a more inviting and accessible form than those of Latin Commentators, by avoiding that profuseness of annotation which frequently anticipates the ingenuity, supersedes the industry, and retards rather than promotes the improvement of the pupil. EXAMINATION QUESTIONS, adapted to the points discussed in the Notes, and INDEXES, are also added; and the Series, it is hoped, will constitute a convenient introduction to the niceties and elegancies of Greek Literature, and to the perusal of that portion of the relics of antiquity which is best calculated to interest a youthful mind.

The following are ready for delivery :

HECUBA OF EURIPIDES, from the Text, and with a Translation of the Notes, Preface, and Supplement, of PORSON; critical and explanatory Remarks, Illustrations of Idioms from MATTHIAS, DAWES, VIGER, &c. &c.; a Synopsis of Metrical Systems, &c. By the Rev. J. R. MAJOR, M.A., Coll., Camb., and Master of Wisbech School. Second Ed. 5s. bds.

'This is, beyond all comparison, the best student's edition of a Greek Play, which has ever been given to the public. The original edition of Porson, which forms the ground-work of the present, is, after all, a book more adapted to the finished scholar and classical critic, than to those who are only pursuing the studies which are to render them worthy of a station within the envied pale.'—Lit. Chron., Jan. 1827.

MEDEA, PHOENISSÆ, and ORESTES, do. 5s. each.

ŒDIPUS REX OF SOPHOCLES, with English Notes, Questions, &c. By the Rev. J. BRASSE, D. D., late Fellow of TRIN. COLL., CAMB. 5s. bds.

'The very useful illustrations given of all the difficult passages are well adapted to remove many of the obstacles, which usually stand in the way of a young Greek Scholar.'—Monthly Rev. May, 1829.

ŒDIPUS COLONEUS, ANTIGONE, and TRACHINIA, do. 5s. each.

ANABASIS OF XENOPHON, on the same plan. By F. C. BELFOR, M.A., OXON. F.R.A.S. LL.D. 8s. 6d. bds.

'This Edition of one of the most interesting, animated, and instructive narratives that have been transmitted from ancient times, has been published in its present form for the use of schools and colleges; and we have no hesitation in saying that it is, for such a purpose, superior to any other in existence. A very copious table of contents (wanted in most of the former editions) affords an immediate means of access to every part of the text which may be required. A great quantity of useful information is perspicuously conveyed in the notes.'—Spectator.

DEMOSTHENES.—*Oratio Philippica I.; Olynthica I. II. et III.; de Pace; Æschines contra Demosth.; et Demosthenes de Corona.* With English Notes, Questions, &c. By E. H. BARKER, Esq. 8s. 6d. bds.

THUCYDIDES, Vol. I. 9s. 6d. bds. containing Books I. and II. with English Notes, &c. By the Rev. Dr. BLOOMFIELD, Vicar of Tugby, Leicester.—Vols. II. and III. which will complete the Work, will be published together in September, price 14s. 6d., when the 3 Vols. may also be had, price 24s.

* * Herodotus, Æschylus, &c. will be published during 1830.

THE
H E C U B A

OF

EURIPIDES,

FROM THE TEXT, AND WITH A TRANSLATION OF THE
NOTES, PREFACE AND SUPPLEMENT OF PORSON;

CRITICAL AND EXPLANATORY REMARKS,

ORIGINAL AND SELECTED;

ILLUSTRATIONS OF IDIOMS FROM MATTHIÆ,
DAWES, VIGER, &c. &c.

A SYNOPSIS OF METRICAL SYSTEMS;
EXAMINATION QUESTIONS; AND COPIOUS INDEXES.

BY THE REV. J. R. MAJOR, M.A. M.R.S.L.

MASTER OF WISBECH GRAMMAR SCHOOL.

FOR THE USE OF SCHOOLS AND COLLEGES.

SECOND EDITION, WITH CONSIDERABLE IMPROVEMENTS.

SOLD BY BALDWIN, LONGMAN, WHITTAKER,
AND ALL OTHER BOOKSELLERS.

Ge 36.372

1885, Jan. 21;

Gift of

The Heirs of C. A. Felton:



LONDON:

PRINTED BY A. J. VALPY,

RED LION COURT, FLEET STREET.

1830.

P R E F A C E.

IN the four plays of Euripides edited by Professor Porson, the improvement of those whom he denominates *tirones* is throughout the object of his earnest solicitude. For the same class of readers the present edition of the Hecuba is designed, in which the criticisms and canons of that illustrious scholar, *nocturnâ versanda manu, versanda diurnâ*, are presented, it is presumed, in a more inviting and accessible form through the medium of a translation.

As far as regards the notes of Porson, omissions and abridgment, with few exceptions, seemed neither expedient nor necessary; from the value of each individual observation, and the precision and conciseness of the terms in which the information is conveyed. The metrical rules laid down by Porson in his Preface and Supple-

ment the editor has endeavoured to exhibit to the student in a connected and well-digested system. Some of the judicious remarks of Elmsley in his review of Porson's *Hecuba* have been incorporated; and, in order to complete the subject of metres, a compendious view of the species in most frequent use in chorusses has been appended; which may afford to a beginner some insight into so abstruse a subject, until he has leisure and inclination to consult more elaborate treatises. Illustrations of idioms, which it did not fall within the plan of Porson to notice, have been sought from various sources, but more particularly from the excellent Greek Grammar of Matthiæ, from which copious extracts have been given, as well for the ready use of the student, as to invite him to consult assiduously that invaluable guide through the intricacies of construction. In elucidating difficulties, the editor has availed himself of the suggestions of preceding commentators, or advanced his own; avoiding however that profuseness of annotation which anticipates the ingenuity, supersedes the industry, and consequently retards rather than promotes the improvement of the pupil. Nothing remains to notice but a Series of Questions, and Indexes, adapted to the points discussed in the notes and prefatory matter. Should this work be considered worthy of a place in the list of useful school books, the three

remaining plays, enriched with Porson's notes, will be published on the same plan. The four will thus, it is anticipated, form a convenient introduction to the niceties and elegancies of Attic Greek, and to the perusal of that portion of the relics of antiquity which is best calculated to interest and fascinate a youthful mind.

ADVERTISEMENT

TO THE SECOND EDITION.

IN preparing this second edition of the *Hecuba*, the editor has carefully revised the notes and introductory matter, correcting such errors and supplying such defects as suggested themselves to his notice. In the latter department, he has the pleasure of acknowledging much valuable assistance from the Rev. Dr. Brasse, (editor of *Sophocles*,¹ the *Greek Gradus*,² &c.) who kindly afforded the use of the Ms. observations drawn up by him as an Examiner on this subject at Trinity College, Cambridge. On this ground, as well as the general improvements which it has been his aim to introduce, the editor entertains a confident hope, that the claim to utility, which has been already conceded to the former edition, will be found to rest on stronger pretensions in that now submitted to the Student.

¹ The *Œdipus Rex*, *Œdipus Coloneus*, *Antigone*, and *Trachiniae*, (published separately,) with English Notes, Examination Questions, &c. By the Rev. J. BRASSE, D.D. late Fellow of Trin. Coll., Camb. Price 5s. each Play.

² *Greek Gradus*; or, Greek, Latin, and English Prosodial Lexicon; containing the Interpretation, in Latin and English, of all words which occur in the Greek Poets, from the earliest period to the time of Ptolemy Philadelphus, and also the Quantities of each syllable; thus combining the advantages of a Lexicon of the Greek Poets and a Greek Gradus. For Schools and Colleges. By the Rev. J. BRASSE, D.D. late Fellow of Trin. Coll. Camb. One vol. 8vo. 24s. boards.

ANALYSIS
OF
PORSON'S PREFACE
AND
SUPPLEMENT.

IN writing words united by erasis, as $\kappa\acute{\alpha}\tau\acute{\iota}$, $\kappa\acute{\alpha}\nu$, $\kappa\acute{\alpha}\nu$, Ortho-
i. e. $\kappa\acute{\alpha}\tilde{\iota}\tau\acute{\iota}$, $\kappa\acute{\alpha}\tilde{\iota}\nu$, $\kappa\acute{\alpha}\tilde{\iota}\tilde{\alpha}\nu$, etc., I have followed the graphy
method observed in the more ancient MSS. The iota $\kappa\acute{\alpha}\nu$,
ought never to be added, unless $\kappa\acute{\alpha}$ forms a erasis $\kappa\acute{\alpha}\nu$,
with a diphthong [containing an iota]. Porson should $\kappa\acute{\alpha}\tau\acute{\alpha}$.
have added:] as $\kappa\acute{\alpha}\tau\acute{\alpha}$ for $\kappa\acute{\alpha}\tilde{\iota}\tau\acute{\iota}$. This observation
has been made by Dawes and others before him.
About the end of the thirteenth century, copyists
began to subscribe the iota, which before that period
was either annexed, or omitted: for there were two
sects of Grammarians: by one the iota was added to
datives and infinitives, by the other not. But all
ancient MSS. agree in this, that even those which
scrupulously retain $\mu\acute{o}\sigma\eta\acute{i}$ and $\delta\rho\alpha\tilde{\iota}\nu$, have not the iota
in $\kappa\acute{\alpha}\nu$, $\kappa\acute{\alpha}\pi\acute{\epsilon}\tau\acute{\alpha}$ and similar cases.

'As, after Pierson and Brunck, I have always Ortho-
written without a diphthong; this rule I have also graphy
observed in $\acute{\alpha}\tau\tilde{\rho}\acute{\iota}\varsigma$, $\kappa\lambda\acute{\alpha}\omega$ and $\kappa\acute{\alpha}\omega$. I have asserted and
that the vowel in $\acute{\alpha}\tilde{\iota}\acute{\iota}$ is common: this is also the case quantity of
in $\iota\omega\mu\acute{\alpha}\iota$, $\iota\alpha\tau\tilde{\rho}\acute{\iota}\varsigma$, $\lambda\acute{\alpha}\omega$, etc. Valekenaer, Diatrib. p.
65. is mistaken in saying, that all the places of Luri-
pides, in which the first syllable of $\lambda\acute{\alpha}\omega$ is long, admit
of easy emendation. The very place which he cites
admits of none. $\Gamma\acute{u}\nu\acute{\alpha}\iota$, $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}\lambda\acute{\alpha}\omega$ $\kappa\acute{\alpha}\iota$ $\varphi\acute{u}\lambda\acute{\alpha}\sigma\acute{\iota}\sigma\acute{\iota}\acute{\alpha}\iota$
 $\phi\acute{t}\acute{o}\nu\acute{\alpha}\iota$. (Antiop. Fr. xx. 2.) The particle $\tau\acute{\iota}$ (or $\gamma\acute{\iota}$)
which he adds for the sake of emendation, even if it
were found in every Ms., ought to be discarded;
because it can never stand as the second syllable of
Eurip. Hec.

A

a trisyllabic foot, in a senarius. The following exceptions occur: Menander in Stobæus cxxvi. p. 475. *'Ημᾶν τόγε φρονεῖν ἀσφαλέστερον ποιεῖ* Philemon *ibid.* cviii. p. 455. *'Εν τῷ τό, τε κακὸν εὖ φέρειν καὶ τάγαδός* Alexis in Athen. vi. p. 237. C. *Nοσίς τό, τε γένος καὶ τὸ πρᾶγμα; καὶ μάλα:* (for thus the passage must be read) But the ancients abstained entirely from this license. Aristophanes has once commenced a senarius with *ἄστε μετέχειν*, Plut. 345.: once with *οὐτε γὰρ οὐ μισθῶς* 410. but instances of this kind are exceedingly rare. [Another instance occurs in Eur. Bacch. 285. *"Ποτὲ διὰ τοῦτον τάγαδον ἀνθρώπους ἔχειν*, on which see Elmsl.] Observe also, that neither *τε* nor *γε* can be the first syllable of a trisyllabic foot in trochaic metre. To return to *ᾱͅ*. Hermann has cited an apposite passage from a Ms. Etymologicum in Koen on Gregor. p. 23. *'Ιστέον ὅτι ιβ φωναι εἰσι τοῦ αἱ̄. ἔστι γὰρ αἱ̄ καὶ αἱ̄ν καὶ αἱ̄ς ποιητικῆς καὶ αἱ̄ συρ-σταλμένος [καὶ αἱ̄ ἐκτεταμένος] καὶ ἀπ πάρα τοῖς λιολεῦσι.* Suidas: *'Αἱ̄ τοῦτον οι φωναι.*

The second pers. pres. ends in *εῑ*, not *η̄*, in Attic Greek. *Brunck has always terminated the second person of the future passive indicative in εῑ, instead of η̄: I have also reduced the second person of the present to the same form.* For analogy requires a short vowel in the indicative, but a long one in the subjunctive: *τύπτομαι, τύπτει, τύπτεται, τύπτεται, τύπτη, τύπτηται.* Or granting that the Attics were at liberty to contract *τύπτει* into *τύπτη* or *τύπτει*, which contraction do you consider them likely to prefer? Undoubtedly that which would distinguish the different moods. The authority of MSS. is of no weight on this point. The editions of Aristophanes uniformly exhibit *εῑ* for *η̄*. And yet there are few places where the latter termination is not extant in some MS. On the other hand in the Tragedians MSS. not unfrequently give *εῑ* for *η̄*.

*Aug-
ment
not
omitted
in Attic
Greek.* In the Hecuba, as I have edited it, no instance occurs, either of the omission of the augment, or of an anapest admitted into the even places of senarii. The only place in this play (578.) which favors the former license is corrected by Brunck, in general a warm supporter of it. Since instances are exceedingly rare,

and of these three are found in the Bacchæ, the most corrupt of all plays, I am convinced that it is unlawful in Attic Greek to drop the augment. Perhaps I ought to except χρῖν, which, as well as ἵχετον, was in use upon the Attic stage, both among Tragic and Comic writers, e. g. Hermippus, Athen. viii. p. 344. D. Τοὺς μὲν ἀρ' ἄλλους οἰκουρέν χρῆν, πέμπειν δὲ Νέθιππον ἐν ταῖς ὁρταῖς: thus correctly in Aldus's edition, in recent ones incorrectly ἵχετον. With respect to Brunck's observation, that there are some words, which generally drop the augment, I remark, that those words which never had an augment, cannot be said to drop it. *The Attics always say ἀνωγα, not ἵνωγα, but resume the augment in the pluperfect,* C. Ed. C. 1598. Similarly, to καθεξόμην, καθέμην, καθεῦδον, the Tragic writers do not prefix the augment; the Comic prefix or omit indifferently. Brunck is therefore wrong on Aesch. Prom. 229. Soph. C. Ed. C. 1597. *The Attics sometimes admit a double augment, as in ἵντσχόμην, ἵντσχόμην, both of which are in use in Tragic writers:* but ἵντσχόμην, which Pierson on Mœris p. 176. would introduce into Sophocles, Aristophanes, and Plato, with the approbation of Brunck, is a decided barbarism. Aldus and the membranæ have ἵντσχόμην, the old Scholia ΗΙΣΧΟΜΗΝ. Some MSS. ἵσχόμην, well enough, did not Eustathius afford a better reading ἵσχόμην, at Il. E. p. 529, 18=400, 52. The corruption of ἵσχόμην into ἵτσχόμην, which Eustathius notices as a various reading, gave rise to those monstrous absurdities, ἱσχόμην, ἴντσχόμην, and what not? The verse of Aristophanes (Lysistr. 508.) is corrupt. MSS. have either ἵντσχόμεθα or ἵντσχόμεθα, although Brunck and Invernizius do not notice the fact, but retain ἵντσχόμεθα from Kuster's interpolation. In Plato's Charmides p. 162. D. IISt. ἵντσχετο is merely a typographical error of the Frankfurt edition, the simple letter χ being put for the connexion ς: for all the rest have rightly ἵντσχετο. [Thus παρέχετο for παρέσχετο in the same ed. Tim. p. 1084. C.]

With respect to the other question, as far as regards the Hecuba, in neither of the instances where ^{An-} ^{not ad} ^{pests} Brunck has either admitted or retained the anapest,

into the even places of seven. are MSS. consistent. In one 782. his reading rests only on one Ms. in the other 381. (*τοῦνομα* for *όνομα*) there is sufficient authority for *όνομα*, were authority necessary on so trivial a point. But since this question involves many others, I will investigate the subject minutely, and lay down the chief rules for iambic, trochaic, and anapestic metres.

Rules for Iambic Metre. A pure iambic *senarius*, or trimeter, consists of six iambuses ;* or three metres, or *dipodiæ* :

Eur. Hec. 14. 'Τπεξέπεμψεν, οὔτε γὰρ φέρειν ὅπλα.
To lessen the difficulty of composing under such restrictions, the writers of iambic verse introduced two licenses :

1. The admission of a spondee into the uneven places.†

2. The substitution of a tribrach for an iambus, being isochronous.‡

The old Iambic writers, Archilochus, Solon, Simonides, seldom availed themselves of these licenses ; the Tragic writers much more frequently.

Next, the spondee was resolved in the first foot into a dactyl or anapest ; in the third, into a dactyl only ; but in the fifth, neither into a dactyl or anapest.

Dactyl not admitted in the fifth foot. With respect to the inadmissibility of a dactyl in the fifth foot, there are scarcely three examples which oppose the rule. A line attributed by critics to Euripides as the words of Hippolytus, (rather of Phædra to the nurse : cf. Schol. Hippol. 602.) inserted by Zenobius, Diogenianus, Suidas and Apostolius among their proverbs, but not cited from Euripides, 'Ακαιρος τύπος οὐδὲν ἔχθρας διαφέρει. But to whomsoever it belongs,

* Horace, A. P. 251.

Syllaba longa brevi subjecta vocatur iambus,
Pes citus; unde etiam trimetris accrescere jussit
Nomen iambeis, cum senos redderet ictus,
Primus ad extremum similis sibi.

† Horace A. P. 255.

Tardior ut paulo graviorque veniret ad aures,
Spondeos stabiles paterna in jura recepit.

‡ "The Tragic poets, however, do not often admit more than two trisyllabic feet into the same verse ; and never, if our observation be accurate, more than three." Emsley's Review of Porson's Hecuba.—Edinb. Rev. No. XXXVII.

it is not a line of Euripides, or any Tragic writer. Another passage of Euripides, introduced by Barnes and Musgrave among the fragments, is extant in Stobæus cxvi. p. 477. *Τηρεῖν μὲν ἑτέρους οἱ γύροντες δυνάμεια, Ἡλεῖς δὲ ἀπολαύειν αὐτὸν τοὺς ξέχοντιν, οἱ νέοι.* But it is well known, that the margin of Stobæus is often wrong in names; and a doubt can scarcely be entertained by any one that these are the words of a Comic writer. The only instance, I believe, that exists in the remaining plays, is Iph. A. 1632. *Χρὴ δέ τε, λαβοῦσται τόνδε μόσχον νεύγενή.* This line I consider as spurious: but correct εύγενή. It may be said that Comic writers very often transgress this rule. True. But this very circumstance makes it probable that the Tragic writers observed it.

But if the Tragic writers admit a dactyl into the ^{first} Anapest ex-
first and third foot, and yet exclude it from the fifth, I infer, that if they avoid an anapest in the third foot, cluded
from an anapest must be excluded from the fifth. I shall therefore content myself with proving that the rule holds good for the third foot. *A fortiori*, if the third and fifth exclude an anapest, the second and fourth will.

The following are the instances in Aeschylus and Sophocles of an anapest in the third foot:

Aesch. Prom. 216. *Καὶ μὴν φίλοις ἐλεειὺς εἰσοδῶν ἔγω.*

Agam. 664. *"Ηρεικον" αἱ δὲ καρατυπούμεναι βίᾳ.*

Choëph. 421. *"Εκοψε πομπὸν" Αρειον, εἴτε Κισσιας.*

654. *Ἐπερ φιλόθεοντος ἐστιν Αιγυλέου βία.*

Eumen. 896. *Πάσης ἀπῆμαν' διξύος δέχου δὲ σύ.*

Suppl. 800. *Πρὸς δὲν νέφη δι' ὑδρολαζ γίγνεται χιών.*

In Plot. de Consol. p. 106 C. *"Οσπερ μέγιστου ἵαμα τῶν πολλῶν κακῶν.*

Soph. Ajax. 524. *Οὐκ ἀν γένοιτο ποθὲ οὗτος εὐγενῆς ἀσήρ.*

OEd. T. 248. *Κακὸν κακῆς νιν ἀμοιρον ἐκτρίψει βίον.*

Philoct. 1288. *Πῶς εἶπας; οὐκ ἄρα δεύτερον δολούμεθα;*

In Hesych. v. ἀντίπλαστον. *Τὸν ἀντίπλαστον ἔχει νόμον κεκμηκότων.*

In Prom. 216. *ἐλεειὺς* is a word unknown to the Attics, who always use ἐλειὺς, even in anapestic or dactylic measure: in dactylic, Soph. Phil. 1130. *"Η*

που ἐλεινὸν ὄρχει, φρέγας εἴ τινας: in anapestic, Aristoph. Ran. 1095. ράχι' ἀμπισχων, οὐ ἐλεινοί: in heroic, Hom. Il. in Cer. 283. (264.) Τοῦ δὲ πατήγηται φωνὴν ἐσάκουσταν ἐλαυῆν. Ignorant transcribers, acquainted with scarcely any kind of metre but the Homeric, have changed nearly all the Attic forms into Ionic. For instance, ὡ μέλε, is a frequent ending of an iambic verse: yet instead of this, although the metre should have checked their presumption, MSS. frequently give, ὡ μέλεε, or worse still, ὡ μέλαις. As from δέος is formed δεινός, from κλέος κλεινός, so from Λέος ἐλεινός. The Attics never use δεεινός, κλεεινός, and therefore not ἐλεεινός.

In the Agam. the error is similar. *Compounds from κέρας do not admit ω*, but either κέρας is retained entire, which is the case before the labials β and φ: or sometimes the last syllable of the old genitive κέργιος is dropped (κερεαλκῆς), sometimes the last letter of the old nomin. κέρας. The Attics therefore say κεροβάτης, κερόδετος, κερουλκός (Eur. Or. 268.), κεροφόρος, and consequently κεροτυπεῖν. Of less frequent occurrence, yet genuine, are κεράσβολος (from Plato) and κερασφίρος, Eur. Phoen. 255. Soph. in Ælian. N. A. vii. 39. Ἀρατα μυκτῆράς τε καὶ κερασφόρους Στόρθυγγας εἰφ' ἔκηλος. Similarly in the compounds of κρίας. The Attics never say κρεωδαισία, κρεωκοπεῖν, κρεωπώλης, κρεωστάθμη, but always use the short vowel. Words of this sort never occur in Pollux, without one Ms. at least substituting ε for ω. Wasse on Thuc. ii. 84. quoting this passage of Æschylus, writes κεροτυπούμεναι.

Choëph. 421. Either transpose, "Ἐκοψ" Ἀρετον κομμὸν, [thus Bloms.] or read, which connects the sentence better, Κομμὸν δ' ἐκοψ" Ἀρετον.

654. Since Aldus and Robortellus have edited φιλόξεν' ἔστιν, read with a slight alteration, φιλοξένη ἔστιν: [φιλοξενός τις Bloms.] Copyists have not unfrequently introduced an error of this kind, through ignorance that a long vowel cannot be elided. Thus they have given γράμμ' ἔστι, χρεῖ' ἔστιν, 'Ερμ' ἐμπολαις, for γραμμή στι, χρεία στιν, 'Ερμάρ μπολαις. It is true that the Attics generally make adjectives of this kind

(*derivatives and compounds, ἀπόβλεπτος Ηεκ. 355.*) of the same form in the masculine and feminine. The ancients do not always observe this rule. Theognis init. Ἀρτεμι θηροφόνη: Pind. Nem. iii. 3. πολυξέναν
Αἰγαῖαν: Athen. xiii. p. 574. A. πολυξεῖναι νεάνιδες.

Eumen. 896. Πάσης ἀπήμον' οἰζύος δέχου δὲ σύ. *The Attics always said οἰζύς, οἰζυρός, not ὁ.ξύς, ὁ.ξυρός: as also οἰς, οἰστὸς, Οἰσλῆς, Οἰσλεύς.* The Aldine edition has οἰζύος. See the note on Med. 634.

Suppl. 800. Aldus and Robortellus rightly, νέφη δὲ οὐδεηλά. Should however the repetition of the particle δὲ be objected to, I observe that it is in opposition to what precedes, and has the force of ἀλλά. The meaning is: *Utinam mihi sedes esset in æthere, sed sedes ejusmodi, ubi nubes aquosæ in nivem vertuntur:* the Chorus thus restrains its wish, lest it should seem to aspire to the lot of the gods. The verse however would admit of this correction, by rejecting the particle, Πρὸς δὲ χιῶν οὐδεηλά γίγνεται νέφη. [“The particle originated from a misunderstanding of the numeral letter, directing the transposition of νέφη to the fourth place in the order of the words.” Schæf.]

In the fragm. read μέγ' ἐστ' ἴαμα, as Grotius has corrected it, Excerpt. p. 55.: or “Οσπερ μέγιστον φάρμακον πολλῶν κακῶν, if, as I suspect, the word ἴαμα belongs to a later age and was unknown to the old Tragic writers.”

Soph. Aj. 521. This verse may be corrected by transposition in several ways:

Οὐκ ἀν ποθ' οὗτος εὐγενῆς γένοιτ' ἀνήρ.

Οὐκ ἀν γένοιτ' ἀνήρ ποθ' οὗτος εὐγενῆς.

Οὐκ ἀν γένοιθ' οὗτος ποτ' εὐγενῆς ἀνήρ.

The latter arrangement is rather favored by Suidas v. *Μνῆστις*, in the Milan ed., where ποτε is omitted. But a Ms. of Suidas in the Library of Corpus Christi College, Oxford, removes every difficulty, by reading, with the exception of οὐποτε for οὐποτε, a common error, (see Hec. 1260.) Οὐποτε γένοιτ' ἀν οὗτος εὐγενῆς ἀνήρ. Hermann again, Praef. ad Hec. p. 65. has produced from the *Codex Augustanus* another reading, Οὐκ ἀν γένοιτ' εἴ τος, to which I have no objection.

Œd. Tyr. 248. The whole passage runs thus:

Κατεύχομαι δὲ τὸν ἐπεργάζοτ', εἴτε τις
Εἰς ὡν λέλυθεν, εἴτε πλειόνων μέτα,
Κακὸν κακᾶς οὐ κακοῖσιν ἐκτείψει βίον.

The pronoun not being necessary, some may propose to expunge it. But I consider it as so elegant an addition, that I should prefer any remedy to its removal. It is defended by Trach. 287. *ΑΤΤΟΝ δὲ ἐκεῖνον, εἴτ' αὐτὸν κακοῖς τοις Πεντηκοπίοις Ζηνὶ τῆς ἀλάσσεως, Φρεσίει ΝΙΝ καὶ γένεται.* Take but one letter away, and restore *κακοῖσιν*, a word which occurs in Eur. Med. 1395. *ἀμαρτιῶς* is in Soph. Phil. 182. Eur. Hec. 421.

In Philoctetes either read *ἀφ' εὐ*, or erase the negative particle. The former I think nearer the truth; although the Tragedians in such interrogative formulæ add or omit the negative indifferently. Œd. T. 222. *ἀφ' εἴτε κακοῖς; ἢτις εὐχὴ τᾶς κακογνώς;*

In the fragment *νέαντος σχεῖται* is an obvious correction.

proper names ex-cepted. An exception is made in the case of proper names, such as *Ἀργότη*, *Ἄιτρος*, *Ιπιγένεια*, *Αιωμέδων*, which could not find admission into iambic verse, if anapests were entirely excluded. Hence the Tragic writers in such cases introduce an anapest into every foot of a senarius except the last.*

Since then proper names are introduced indiscriminately into the odd and even places of a senarius, I infer again, that anapests are avoided in the third and fifth, with this sole exception. For if the Tragic writers were at liberty to use anapests there, it was incumbent upon them to avoid the even places.

The Tragic writers scrupulously observe this rule;

* Elmsley considers that the names of places similarly formed were included in this license, but is doubtful with respect to *patronymics*. Hence he objects to Porson's emendation below of Soph. Phil. 1333. *Ἀσκληπιάδεων δὲ τοῦ παρ' ήμων ἐντυχάντος*: and prefers, *Καὶ τοῦ παρ' ήμων ἐντυχάντος Ασκληπιών*. The same writer has observed that the plays of Eschylus afford only one instance of the anapest in a proper name: S. c. Th. 575. *Ἄλκην τ' ἄριστον, μάρτιν, Αυφιάρεα βίον.* In the same play 484. 543. the proper name was formerly introduced by substituting a *choriumbus* (—) in the place of the first *dipodia*. Blomfield reads the lines thus: (*μέγ'*) *Ιππομέδοντος κ. τ. λ.* and (*ταῦτος*) *Παρθενο-*

that the anapest must be contained in the same word: hence Iph. A. 1579. is corrupt:

"Ελεξε δ ὁ θηροκτόν' Ἀρτεμι παῖ Διός:
read: — "Ελεξε δ', ὁ θηροκτόν' Ἀρτεμις Διός.

Proper names containing an anapest, but not so constituted as to require this license, should be divided between different feet:

Iph. A. 507. Αἰνῶ σε, Μενέ | λα', ὅτι παρὰ γνώμην ἔμην.

Hec. 759. Πρὸς ἄνδρ', οἵ; ἀρχει τῆσδε Πολυ | μήστωρ
χθονός.

772. Ολωλα, κοῦδεν λοιπὸν, Ἀγά | μεμνον, κακῶν.

Phœn. 1371. Ω τλῆμαν, οἷον τέρμον' Ιο | κάστη βίου.
This rule is generally observed. The following are exceptions:

Orest. 453. Ἀπωλόμην Μενέλα | ε Τυνδαρέως ὅδε.

Hero. F. 219. Ος εἰς Μινύας | σι πᾶσι διὰ μάχης μολάν.

Soph. Phil. 794. Ἀγάμεμνον ὡ Μενέλα | ε πῶς ἀν ἀντ'
ἴμοῦ.*

In Aj. 1008, the reading is doubtful. Hermann Praef. p. 63, has instanced Eur. Hel. 88. Electr. 314, 315, of which the two former neither admit nor need correction. Euripides has also made the three last syllables in *Νεοπτόλεμος*, *Ιππόλυτος*, *Ταυρόπολος*, an anapest, a license to which he would have had a better

* "We do not hesitate to consider these instances as corrupt, although we do not pretend to correct them.—We form the same judgment of those verses, in which the three last syllables of a proper name of four or five syllables are used as an anapest without necessity:

Asch. Prom. 839. Σαφῶτ ἐπίστασ, Ιόνιος κεκλήσεται.

This is not a real instance, as we believe the first syllable of *Ιόνιος* to be short. It is, indeed, sometimes made long for the convenience of the metre, like the first syllable of *Ιταλα* or *Ιαδόθεος*. It is short, however, in the *Phœnissæ* of Euripides, v. 216, where the words *Ιόνιον* κατὰ correspond with *Ιον δ' ἀγάλματι* in the antistrophe. In most of the editions, the first syllable of *Ιον* is improperly circumflexed. [Brunck on Soph. Antig. §37, asserts that the first syllable of *Ιον* is always short in Attic writers. In Homer it is always long.]

Eur. Or. 1654=1671. Ροτ. οἵ; δ' οὔτεται

Νεοπτόλεμος γαμεῖν νιν, οἵ γαμεῖ ποτέ.

The word *Νεοπτόλεμος* is commonly read in the Tragedians as if it were written *Νουπτόλεμος*. In the present verse, however, if the common reading be correct, the contraction of the first two syllables does not take place. We suspect that one long syllable, or two short syllables, have been omitted after *Νεοπτόλεμος*.

Iph. T. 825. Εκτήσαθ' Ιπποδάμειαν, Οινόμασον κτανάν.

Read, *Οινόμασον* δὲλλην, from Pindar Ol. i. 142." Elmsley.

claim in the gen. and dat., than in the nomin. and accus.

Cæsus. I now proceed to the *cæsuras*. A senarius has two principal cæsuras, the penthemimeral, (A) which divides the third, the hepthemimeral, (B) which divides the fourth foot. Of the first cæsura there are four kinds :

(A. 1.) When it takes place on a short syllable, *without elision* :

Hec. 5. *Κίνδυνος ἔσχε | δορὶ πεσεῖν Ἑλληνικῷ* :

(A. 2.) on a short syllable, *with elision* :

ibid. 11. *Πατὴρ οὐ' εἴποτ' | Ἰλίου τείχη πέσοι* :

(A. 3.) on a long syllable, *without elision* :

ibid. 2. *Αἰπὼν οὐ' Αἰδης | χωρὶς φάκισται θεῶν* :

(A. 4.) on a long syllable, *with elision* :

ibid. 42. *Καὶ τεύξεται τοῦδ' | οὐδὲ ἀδώρητος φίλων*.

Of the second cæsura (B) there are more kinds :

(B. 1.) Where it occurs at the end of a disyllable or hyperdisyllable, *without elision* :

Hec. 1. *"Ηκω νεκρῶν κευθμῶνα | καὶ σκότου πύλας* :

(B. 2.) in the same case, *with elision* :

ibid. 248. *Πολλῶν λόγων εύρημαθ' | ὥστε μὴ θανεῖν*.

(B. 3.) When the short syllable is an enclitic :

ibid. 266. *Κείνη γὰρ ὥλεσέν γιν | εἰς Τροίαν τ' ἄγει*:

(B. 4.) When not an enclitic, but a word which cannot begin a sentence :

ibid. 319. *Τύμβον δὲ βουλοίμην ἀν | ἀξιούμενον*:

(B. 5.) When this word refers to what has preceded, but may begin a sentence :

Soph. El. 530. *'Επεὶ πατὴρ οὗτος σὸς | δὲ θρηνεῖς ἀεί*.

(B. 6.) When the short syllable takes place after elision :

Soph. Phil. 1304. *'Αλλ' οὔτ' ἐμοὶ καλὸν τόδ' | ἔστιν οὔτε σοί*.

(B. 7.) When the sense is suspended after the third foot, and a monosyllable follows, *without elision* :

Æsch. S. c. Th. 1055. *'Αλλ' δὲ πόλις στυγεῖ, σὺ | τιμήσεις τάφῳ*;

(B. 8.) under the same circumstances, *with elision* :

Soph. El. 1038. *"Οταν γὰρ εὖ φρονῆς, τόθ' | ἡγήσει σὺ νῷν*.

The two last cæsuras are less harmonious.

There is again another division of the senarius, ^{Quasi-} which is not unsrequent, which I will term the *quasi-^{Cæsu-}_{caesura}*. This takes place, either when a word suffers ^{res.} elision at the end of the third foot, or when γ', Ε', μ', σ', τ', are annexed to that foot:

Hec. 387. *Κεντεῖτε, μὴ φείδεσθ'* | ἐγὼ τίκον Πάριν.

355. *Ιύναιξι παρθένοις τ'* | ἀπόβλεπτος μέτα.

It is a very unusual license, for the third and fourth feet to consist of entire words, or parts of words: as

Soph. Aj. 1091. *Μεγέλας, μὴ | γνώμας | ύπο | στήσας σοφάς.*

Æsch. Pers. 509. *Θρῆχην περά | σαυτες | μάγις | πολλῶ πόνω.*

In the second instance the difficulty of pronunciation is very expressive of the labor undergone by the Persian army.

But the third and fourth feet are never comprehended in the same word. Were this conceded, and there would be an end to all rhythm, all harmony. The Comic writers, it may be said, not unsrequently take this liberty. True, they do so sometimes, but rather sparingly: (sixteen times, if I am not wrong, Aristophanes in the Plutus:) but this is an argument, that the Tragic writers do not. In my note on Hec. 728. I have not expressed myself with sufficient accuracy. If the Tragic writers could with equal propriety use δύρομαι and δδύρομαι, they would undoubtedly prefer that form, which would contribute to the harmony of the verse.* The same applies to ὁμίργυμα and μόργυμα. Aristoph. Ach. 706. "Ωττ' ἐγὼ μὲν ἡλέησα κάπομορξάμην Ιἴών. Here either the augment is omitted, or a spondee is introduced into the fifth place. Yet all edd., I believe, have it so, and Suidas in "Ωττ' ἐγὼ μέν. Kuster, who has left the vulgar reading in his text, has rightly written ἀπειμορξάμην in his tract on Middle Verbs.

But to return to the point. It was a piece of affectation or childishness among some Grammarians to

* "The only Tragic verse, of any metre, to the best of our knowledge, in which δδύρομαι cannot be changed into δύρομαι, occurs in a ^{the} vicious passage of Euripides. Phœn. 1775. 'Αλλὰ γὰρ τι ταῦτα θητῶ καὶ μάτητε δδύρομαι;" Elmsley.

compose verses on such a system, that each *dipodia* should either consist of, or terminate in, entire words. Athenaeus x. p. 454. F. Τὸ δὲ Καστορίωνος τοῦ Σολέως, ὃς ὁ Κλέαρχος φησὶν, εἰς τὸν Πάντα ποίημα τοιοῦτόν ἐστι τῶν ποδῶν ἔκαστος (rather στίχων) ὅλοις ὀνόμαστι περιειλημένος πάντας ὄμοιος ἡγεμονικοὺς καὶ ἀκολουθητικοὺς ἔχη τοὺς πόδας, (more accurately τὰ μέτρα οἱ τὰς διποδίας) οἷον,

Σὲ τὸν βόλοις | νιφοκτύποις | δυσχείμεδον
Ναῖονδ' ἔδος | θρονόμε Πάν | χθον' Ἀρχάδων
Κλήσω γραφῆ | τῇδ' ἐν σοφῇ | πάγκλειτ' ἔπη
Συνθεὶς ἀναξ | θέσυγνωστα μὴ | σοφοῖς κλύειν
Μουσοπόλε θῆρ | κηρόχυτον δ, | μείλιγμ' θησ.

[“Read ιεῖς. See Orest. 141.” Scholef.]

But of these verses, the first alone violates the rule of the Tragic writers. For the second, fourth, and fifth, belong to the cæsura (B. I.), the third to (A. 4).

The exceptions are very rare, and susceptible of easy emendation. Soph. ΟΕd. C. 372. Εἰσῆλθε τοῦ τρισαθλίου ἔρις κακὴ, is not an actual exception. For the adv. must be parted from the adjective, as in Hom. Od. E. 306. Τρὶς μάχαρες Δαναοὶ καὶ τετράκις. Aristoph. Plut. 851. Οἵμοις κακοδαιμῶν, ὡς ἀπόλωλα δεῖλαιος. Καὶ τρὶς κακοδαιμῶν, καὶ τετράκις, καὶ πεντάκις. Καὶ δωδεκάκις, καὶ μυριάκις· ίοὺ, ιού.

Another example is in Eur. Iph. A. 1595. Φάσμ', οὐ γε μηδ' | ὄρωμένου | πίστις παρῆγ. Although I consider the entire scene from v. 1541. as a spurious interpolation of some one posterior to Alcian, yet I have no doubt that the writer gave, Φάσμ', οὐ γε πίστις μηδ' ὄρωμένου παρῆγ.

Aesch. Pers. 501. Στρατὸς περᾶς κρυσταλλοπῆγα διὰ πόρον.

Agam. 1261. Ἡ κάρτ' ἄρ' ἀν παρεσκόπεις χρησμῶν ἐμῶν.

Suppl. 252. Καὶ τάλλα πόλλα ἐπεικάσαι δίκαιον ήν.

Soph. Aj. 969. Πῶς δῆτα τοῦδ' ἐπεγγελῶν ἀν κάτα; The last passage I have corrected in a note on Hec. 1206. by reading, τοῦδέ γ' ἐγγελῶν. ΟΕd. C. 1339. Κοινῆ κάθ' ἡμῶν ἐγγελῶν ἀβρύνεται. The three former may be rectified by transposition: Κρυσταλλοπῆγα διὰ πόρου στρατὸς περᾶ.

In the second, erase the offensive particle *ἄν*, and read,

'H κάρτα χρησμῶν δρ' ἐμῶν παρεσκόπεις.

In the third, for *τάλλα* should be *ἄλλα*: read,

Καὶ πολλά γ' ἦν δίκαιον ἄλλ' ἐπικάσται.

Formerly in Eur. Suppl. 168. this verse was extant,

Πολιὸς ἀνὴρ εὐδαιμόνων ἵσως πάρος.

Markland has given from MSS. *Πολιὸς ἀνὴρ τύραννος εὐδαιμῶν πάρος*, which, if not the true reading, comes very near to it. For in the corruption of the Aldine reading I think that we may discover a vestige of what the poet wrote, *Πολιὸς ἀνὴρ τύραννος ισοδαιμῶν πάρος*: by a slight mistake *ισοδαιμῶν* became changed into *εἰδαιμῶν*: the copyist intending to point this out, noted either between the verses or in the margin that *ισο* should be read for *εἰ*. This some overlooked; others by a farther perversion inserted in the text, so as to produce a verse of this description:

Πολιὸς ἀνὴρ τύραννος εὐδαιμόνων ἵσως πάρος.

To reduce this verse to the rules of metre, a corrector struck out *τύραννος*. The epithet *ισοδαιμῶν* is well adapted to a tyrant or a tyranny. *Æsch. Pers. 636.* *'H δὲ οὐ μονού μακαρίτας ισοδαιμῶν βασιλεύς*; *Plato Rep. viii. fin.* says of Euripides, *Καὶ ως ισόθεόν γε τῇ τυρανίδα ἐγκαριάζει*: referring to *Troad. 1177. Γάμῳ τε καὶ τῇς ισόθεου τυρανίδος*. The Pean of Ariphron the Sicyonian in *Athen. xv. p. 702. A.* is well known, *Ταῖς τ' εὐδαιμονος ἀνθρώποις βασιληῖδος ἀρχᾶς.* Thus the editions of Casaubon, who nevertheless from the Epitome reads *ισοδαιμονος*, as in *Plut. de Virt. Mor. p. 450. B. de Frat. Amor. p. 479. A. Sext. Empir. adv. Math. xi. 49.* In the Aldine edition of *Athenaeus* it is *Ιδαιμονος*, which seems to be an error of the printer, who confounded *G* (i. e. *ο*) with *C*. Pindar *Nem. iv. 137.* has used *ισοδαιμονα* in a different sense.

I proceed now to another kind of cæsura, by which the fifth foot is divided, which I shall denominate *the pause*, because a verse which is without any of the cæsuras mentioned above, is necessarily inharmonious, but not so one that wants the pause. See my note on *Hec. 343. Κρύπτοντα χεῖρα καὶ πρόσωπον ἔμπαλιν.* Thus King first rightly edited for *τοῦμπαλιν.*

Eurip. Hec.

B

The rule is this: *If a senarius end in a word which forms a cretic, and a word of more than one syllable precede, the fifth foot ought to be an iambus.** The Tragic writers therefore could not have written such verses as these:

Κρύπτοντα χεῖρα καὶ πρόσωπου τοῦμπαλιν.

**Ατλας ὁ χαλκέοισι νάτοις οὐδαρόν.*

Tὸ μὴ μάταιον δὲ εἰ μετώπων σωφρόνων.

The rule holds good, if the cretic is resolved into a trochee and a long syllable, or into a long syllable and an iambus, provided the long syllable be an article or preposition, or in short any word which relates more to what follows than what precedes:

Or. 1079. *Κῆδος δὲ τούμπον καὶ σὸν οὐκέτ' | ἔστι | δῆ.*

1081. *Χαῖρ· οὐ γὰρ ήμην ἔστι τοῦτο· σοί γε | μήν.*

Hec. 382. *Καλῶς μὲν εἴπας, θύγατερ, ἀλλὰ | τῷ καλῷ.*

379. *Δεινὸς χαρακτὴρ, καπίσημος | ἐν βροτοῖς.*

Understand the same of *τίς*, *πῶς*, interrogative; *ἄς*, *οὐ*, *καὶ* and the like, as I have intimated on Phoen. 1464.

Excep-
tions.

But if the second part of the fifth foot be of that kind, that it adheres to the preceding word, and both together make as it were but one word, there will no longer be a necessity for the preceding word to terminate in a short syllable. The following are examples, in which the word preceding an iambus is an enclitic:

Æsch. Cho. 903. *Κρίνω σε νικᾶν. καὶ παρανεῖς μοι | καλῶς.*

Eur. Hec. 505. *Σπεύδωμεν, ἐγκονᾶμεν ἡγοῦ μοι | γέρον.*

Ion. 645. **Α δὲ ένθάδ' εἶχον ἀγάθ', ἀκουστόν μου | πάτερ.*

Æsch. Agam. 1061. **Ἐτώ φρενῶν λέγουσα πείθω νιν | λόγῳ.*

Prom. 649. *Τί παρθενέει δαρὸν, ἔξον σοι | γάμου.*

Eur. Rhes. 717. *Βίοι δ' ἐπαιτῶν εἴρητ' ἀγύρτης τίς | λάτρις.*

Soph. Phil. 801. **Εμπρησον, ἀ γενναῖε κάγω τοι; ποτέ.*
If a Ms. of good authority were to give *παρανέσαι* *καλῶς* in the line from Æschylus, or in that from Eurip. *ἀκούε μου, πάτερ*, I should not be unwilling to

* The rule is given more briefly thus by Elmsley: *the first syllable of the fifth foot must be short, if it ends a word of two or more syllables.*

adopt those readings. But these and similar passages must not be disturbed, unless the alteration be very slight. A line in Alc. 1106. *Χρόνος μαλάξει, νῦν δὲ οὐτέ ηβά σοι κακὸν*, may be defended upon the grounds that I have stated. But who would hesitate to restore from Galen iv. de Dogm. Hippocr. and Plato T. i. p. 283, 55. ed. Basil. T. v. p. 152. Charter, as indicated by Valck. Diatr. p. 28. B. C. *Χρόνος μαλάξει, νῦν δὲ οὐτέ ηβάσκει, κακόν;* [See Monk's note.]

Two passages are to be excepted from this class:

Eur. Heracl. 641. Ὡν φίλαθε, ἡμεῖς δέ ταῦτη τῷν
βλάβης;

Soph. OEd. C. 1543. Σῷον αὖ πέφασματι καινὸς, ὥσπερ
σφῶ πατρί.

Since *νῶ* and *σφῶ* signify *ἡμεῖς δύο* and *ὑμεῖς δύο*, they are too emphatic to become enclitics. Read, *ἄραι νῶν* *σωτῆρ βλάβης*; and *οἰς περὶ σφῶ πατρί*. The junction of *σωτῆρ βλάβης* is better, as *σωτῆρα κακῶν* Med. 361. *σώζουσιν θάνειν* Phoen. 609. The same word *ὥσπερ* interferes with the metre in a line of Euripides in Pollux vii. 178. *Κοίλοις ἐν ἀντροῖς ἀλυχνος, ὥσπερ θῆς* *μόνος*: a Ms. rightly has *ὥστε*.

Next, let us collect examples of words not enclitic, but incapable of beginning a sentence or a verse:

Æsch. Prom. 107. Οἶν τε μοι τάσδ' ἔστι θυητοῖς
γάρ | γέρα.

Soph. Trach. 718. Πῶς οὐκ ὁλεῖ καὶ τόνδε; Λόγη
γοῦν | ἀμῆ.

El. 357. Σὺ δὲ ἡμιν ἡ μισοῦσα, μισεῖς μὲν | λόγῳ.*

But no particle is more frequently found in that position than *ἄν*:

Soph. El. 413. Εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἀν | τότε.

* "In his note on Phœn. 1464. Porson remarks, that the following verse, forged in the name of Euripides by Teles, is inartificially constructed. *Καὶ γῆς φίλης δύχθαισι κρυφθῶ καὶ τάφω.* If Teles had written *κρυφθῶ δὴ τάφω*, he would not have offended against Porson's canon, as the particle δὴ cannot begin a verse, and therefore may be considered as in a degree adhering to the preceding word. Such verses, however, are not of very frequent occurrence. (Perhaps Teles wrote thus: *Καὶ γῆς μὲν δύχθαισι καὶ τάφω κρυφθῶ φίλης.*) The following verse, quoted in the same note, is of a better and more usual form: *Ἐν γῆς φίλης μυχαῖσι κρυφθῆναι καλόν.* It may not be superfluous to mention, that we have discovered no instance of the violation of Porson's canon in the fragments of Simonides, of Anaxagoras, and the other early iambic poets, from whom the Tragedians probably derived it. It is also strictly observed in the Alexandra of Lycophron." Elmaley.

Eur. Phœn. 1635. Ἀλλ' ἔτι νεάζων αὐτὸς εῦροιμ'
ἀν | βίον;

1642. Ἐγὼ δὲ ναίειν σ' οὐκ ἐάσαιμ'
ἀν | χθόνα.

Androm. 937. Βλέπουσ' ἀν αὐγὰς τᾶμ' ἐκαρ-
ποῦτ' ἀν | λέχη.

1187. Οὗτός γ' ἀν ως ἐκ τῶνδ' ἐτιμᾶτ'
ἀν—γέρον.

Bacch. 1272. Κλύοις ἀν οὖν τι κάποκρίναι' ἀν |
σαφῶς;

Heracl. 457. Μάλιστα δ' Εύρυσθεύς με βούλοιτ'
ἀν | λαβών.

Hippol. 296. Γυναικες αἵδε συγκαθίσταιντ' ἀν |
νόσον,

according to the ingenious and probable conjecture of
Musgrave: MSS. συγκαθίστανται.

Iph. A. 524. Ὁν μὴ σὺ φράζεις, πῶς ὑπολάβοιμ'
ἀν | λόγον;

according to the sure emendation of Markland.

Observe, that in all these examples, ἀν immediately follows its verb, which also suffers elision. Hence a line of the Erectheus labors under a slight error, Φρονεῖς γὰρ ἥδη κάποσώσαις ἀν πατρός. Although σώζειν sometimes signifies *meminisse* in Tragic writers, yet the middle voice is much more suitable in this sense. Read therefore, κάποσώσαι' ἀν πατρός. A similar confusion exists in Med. 734. between μεθεῖσαν and μεθεῖ ἀν.

There are other instances, which are not actually opposed to this rule, but appear so from a mistaken system of orthography. To this class I refer those, in which οὐδεὶς forms part of the fourth and fifth feet:

Soph. OEd. C. 1022. Εἰ δ' ἐγκρατεῖς φεύγουσιν,
οὐδὲν δεῖ πονεῖν.

Eur. Phœn. 759. (775.) Ἀμφότερον ἀπολειφθὲν
γὰρ οὐδὲν θάτερον.

Alc. 682. *Ην δ' ἐγγὺς ἔλθη θάνατος, οὐδεὶς βού-
λεται.

Herc. F. 1341. Θεοὶ δ' ὅταν τιμῶσιν, οὐδὲν δεῖ
φίλων.

But, that the Attic method of writing these words was by division, οὐδ' εἰς, οὐδ' ἐν, I infer from this, that the particle ἀν is often interposed between οὐδ' and εἰς. About the latter part of the time of Aristophanes,

the Attics, perhaps following the example of Epicharmus, began to write also at length οὐδὲ εἰς and μηδὲ εἰς. In the Plutus of Aristophanes the trisyllabic form certainly occurs four times, 37. 138. 1116. 1183. only once besides in the Ranae 958. and there he seems to have given, Σαρῆς δὲ εἰπεν οὐδὲ δὲ τοῦ. Eu-polis has once used it in Stobæus iv. p. 53, 52. Therefore the Tragic canons are not violated by Cyclop. 120. Νομάδες ἀκεύει δὲ οὐδὲ τὸν οὐδὲ εἰς οὐδὲ ἐνός : nor by 672. Οὐτὶς μὲν ἀπώλεισθε οὐκ ἀρ' οὐδὲ εἰς ἡδίκει.

To the same class belong also those places of Sophocles, in which ἡμιν or ὑμιν (which some Grammarians write ἡμιν and ὑμιν) precede a cretic:

Electr. 1328. Ἡ νοῦς ἔνεστιν οὗτις ὑμιν ἐγγενής;

Œd. C. 25. Πᾶς γάρ τις ηὔδα τοῦτο γ' ὑμιν ἐμπόρων : similarly El. 1332. Œd. T. 1482. Œd. C. 34. 81. 1038. 1167. 1408. Philoct. 531. This method of writing Sophocles has most frequently (perhaps always, see Aj. 689. El. 255. 454.) employed; the other Tragic writers and the Comic very rarely; ήμιν αὖ χάριν, Æsch. Prom. 820. may be so written; but from the examples cited above (of words which cannot begin a sentence) the vulgar reading will be defensible. Hence a troublesome passage of Sophocles Phil. 1333. may be corrected, Ἀσκληπιάδαιν δὲ τοῖν παρ' ήμιν ἐντυχάν.

Some examples are very easy of emendation. Such are Soph. Phil. 731. λόγου σιωπᾶς, κάποπλήκτως ᾥδ' ἔχει; Brunck has rightly given κάποπληκτος: if ἀπο-πλήκτως is retained, we must write ἔχεις. Eur. Iph. A. 1463. Λειτοὺς ἀγῶνας διὰ σὲ κεῖνον διῆ (διῆ κεῖνον) δραμεῖν. Iph. T. 1013. ἀλλ' ἀνὴρ μὲν ἐκ δόμων Θανὼν ποθεινός· τὰ δὲ γυναικῶν ἀσθενῆ. Restore γυναικῆς, which makes the opposition stronger.

A few places remain to be considered. Æsch. Pers. 321. Ναυμῶν, δ' τ' ἵσθλὸς Ἀριόμαρδος Σάρδεσι Πένθος παρασχών. Ariomardus above 38. was the prefect of Thebes. Why then was his death a source of grief to Sardis? The Scholiast, I suppose, seeing this difficulty, adds, πατρὶς γάρ αἱ Σάρδεις αὔτῳ. But I rather think that one or more verses have been omitted, in which the prefect of Sardis, perhaps Mitragathes or Arcens, was named.

*Νωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος ΑΡΔΕΩΝ
ΒΟΛΛΑΙΣΠΙСТОСМИΤРАГАΘИСТЕ ΣάρδεσιΝ
Πένθος παρασχών.*

Let the intelligent reader supply the blank otherwise, if he pleases; but let him be careful that a vowel follows the word 'Αριόμαρδος.

Aesch. Suppl. 206. *Τὸ μὴ μάταιον δ' ἐκ μετώπων σωφρόνων*

**Ιτω πρόσωπον ὅμματος παρ' ἡσύχου.*

A choice expression truly, *ἰέναι πρόσωπον ἐκ μετώπων* or *παρ' ὅμματος*. Schutz has remarked, that Robortellus has *προσώπων*. But, with his usual attention, he has not noticed that Aldus has given *ἐκ μετόπω σωφρονῶν* *ἴτω προσώπων*, which is the true reading, if you change the position of the kindred vowels. *Τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων* **Ιτω προσώπων ὅμματος παρ'* *ἡσύχου*. The expression *πρόσωπα μετωποσώφρονα* is similar to *εὐπηχεῖς χεῖρες* Eur. Hipp. 201. *καλλίχειρες ὠλέναι* Chæremon Athen. xiii. p. 608. B. and many of the same kind. In *τὸ μὴ μάταιον* understand *βλέπος* or some noun like it. Aristoph. Nub. 1178. *'Επὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος*. Since modesty and immodesty are chiefly indicated by the forehead and eyes, he has mentioned them both.

The principal exceptions in Sophocles I will merely notice and leave to the ingenuity of the reader:

Aj. 1101. **Ἐξεστ'* ἀνάσσειν ᾧν ὅδ' ἡγεῖτ' οἴκοθεν;

Ed. C. 664. Θαρσεῖν μὲν οὖν ἔγωγε κάκνευ τῆς ἐμῆς.

Philoct. 22. *Α μοι προσελθὼν σῆγα, σήμαιν', εἴτ' ἔχει.*

I will now attempt to correct a few passages of Euripides, [Heracl. 530. *καὶ στεμματοῦτε, καὶ κατάρχεσθ', τ εἰ δοκεῖ*: see Elmsl.] omitting only Iph. A. 1598. 1621. 1622.

Hec. 729. (717.) *Ημεῖς μὲν οὖν ἐῶμεν, οὐδὲ ψαύομεν.*

Androm. 347. *Φεύγει τὸ ταύτης σῶφρον ἀλλὰ ψεύσεται.*

Iph. A. 531. *Κἄμ' ᾧς ὑπέστην θῦμα, κἄτα ψεύδομαι.*

These three lines, being similarly affected, I leave to the sagacity of my younger readers.*

* The following solution of the difficulty is noticed in the Classical Journ. No. XLV. p. 167. from Dalzel's Collect. Gr. Maj. Ed. 2. p. 164. "Hic casu quodam felici accidit, ut morbus ipse remedium suppeditet. Si pes, qui hic Creticum præcedit, Trochæus est, καλῶς ξχει. Si non est Trochæus sed Spondæus, uti revera est, quid quæso efficit ut

Iph. A. 668. *Eis ταυτὸν, ὃ θύγατερ, σύδ' ἥκεις τῷ πατρὶ: σύτε* is evidently corrupt. Read, *Ὄ θύγατερ, ἥκεις καὶ σύγ' εἰς ταυτὸν πατρὶ.* *Kai* is thus added before the pronoun *σὺ*, almost immediately after, by Agamemnon: *Ἐτ' ἔστι καὶ σὸν πλοῦς, οὐα μηδεὶς πατρός:* where the article is similarly wanting.

The line in Rhes. 733. admits of a very easy correction by substituting *Θερχὴ* for *Θερχᾶν*:

Ὄ ξυμφορὰ βαρεῖα Θερχὴ συμμάχῳ.

Eur. Suppl. 160. *Tί πλειον; ἥλθον Ἀμφιάρεω πρὶς βίᾳν.* *Ἀμφιάρεω* is of four syllables. Read from two MSS., *Ἀμφιάρεώ γε πρὸς βίᾳν.* The particle *γε* has the force of *etiam*, as in Hec. 606. *Οἴδεν τό γέ αἰσχρὸν,* 842. *Φίλους τιθέντες τούς γε πολεμιωτάτους.* Aristoph. Nub. 400. *Ἄλλα τὸν αὐτοῦ γε νεῶν βάλλει.*

Iph. T. 584. *Κάμοι τόδ' εὖ μάλιστά γ' οὔτω γίγνεται.* Let us examine what precedes and follows.

'Ακούσατ' εἰς γὰρ δῆ τῷ ἥκομεν λόγον,
'Τρίν τ' ὄνησιν, ὃ ξένοι, σπεύδουσ' ἄμα,
Κάμοι τὸ δ' εὖ μάλιστά γ' οὔτω γίγνεται,
Εἰ πᾶς ταυτὸ πρᾶγμα ἀρεσκόντως ἔχει :

σπεύδουσα is an excellent emendation of Musgrave for *σπουδαῖς* or *σπουδῆς*. Soph. El. 251. *τὸ σὸν σπεύδουσ'* ἄμα, *Καὶ τούμὸν αὐτῆς ἥλθον.* Musgrave well compares Iph. T. 349. *οἵσιν ΗΓΡΙΩΜΕΘΑ, ΔΟΚΟΤΣ' Ὁρέστην* μηκέτ' ἥλιον βλέπειν, and Herc. F. 860. *"Ηλιον ΜΑΡΤΥΡΟΜΕΣΘΑ ΔΡΩΣ"* ἀ δοφν οὐ βούλομαι. Add Ion. 1269. *Πρόσπολοι, ΔΙΠΚΟΜΕΣΘΑ θανασίμους ἐπὶ σφαγὰς, Πυθίω* υἱὲς *ΚΡΑΤΗΘΕΙΣ·* ἔκδοτος δὲ γίγνομαι. To turn the spondee *οὔτω* into a trochee, read *ἄδε.* Confusion is frequent between *ἄδε* and *οὔτος*, *τοσότδε* or *ταιόσδε* and *τοσούτος* or *τοιούτος*; not so frequent, but not very uncommon, between *ἄδε* and *οὔτω*: as Herod. ii. 116. vi. 77. Orest. 1628. (1645.) Aristoph. Lysistr. 369.

[“ Disyllables, in which the vowel of the second

ut Spondaeus? Pronuntiatio certe brevis vocalis in fine τιῦ οὐδὲ, ἀλλὰ, κέφα, tangentis, ut ita dicam, duplice consonantem ψ vel τσ, a qua vox sequens incipit. Hoc in fine versus efficit quod non immixto terminatio possit terminatio quinque-syllabica, οὐδεπταύομεν, ἀλλαποτεύεται, κέπταπτεύομεν: cuiuscummodi terminatio in singulis vocibus haud infrequentis est. Pl. 28. ιπποβουκόλοι. 32. ἔξανδρούμενος. 63. ἀνοσιωτάτας: δι. συγκοιμωμένη.” The same principle applies to Eur. Electr. 850. Τλήμον Ὁρέστης ἀλλὰ μή με κτείνετε.

syllable of the fifth foot is elided, are considered as monosyllables:

Hec. 398. Ὁποῖα κισσὸς δρυὸς, δπως τῆσδ' ἔξομαι.

This canon is as applicable to those verses in which the first syllable of the fifth foot is a monosyllable which cannot begin a verse, as to those in which it terminates a word of two or more syllables: hence this verse is wrong:

Soph. CEd. C. 115. Τίνας λόγους ἐρεῦσαν· ἐν γὰς τῷ μαθεῖν:

read *τὸν δὲ τῷ μαθεῖν.*

It may be laid down as a general rule, that the first syllable of the fifth foot must be short, if followed by the slightest pause or break in the sense: hence in

Soph. CEd. C. 505. Τούκεῖθεν ἀλσους, ὡς ξένη, τοῦδε
ἡγεῖται του,

read, *Τούκεῖθεν ἀλσος, ὡς ξένη, τοῦδε ἡγεῖται του.*

Cases in which the 5th foot may be a spondee. Thus it appears that there are only three cases in which the fifth foot may be a spondee:

1. When both syllables are contained in the same word.

2. When the first syllable of the fifth foot is a monosyllable which is capable of beginning a verse, and is not disjoined from the following syllable by any pause in the sense.

3. When the second syllable is a monosyllable, which, by being incapable of beginning a sentence or a verse, is in some measure united to the preceding syllable." Elmsley.]

Thus I think, that I have sufficiently demonstrated, that there are few verses like the first of the Ion. I would not venture to say that there are *none*. But since transcribers are so prone to transgress rules well known to them, consider how easy it was for them to transgress those of which they were ignorant.

Comic Tetrameter Catalectic. I proceed to treat briefly of a kind of Iambics almost peculiar to the Comic writers, commonly called *Tetrameter Catalectic*. It differs in two respects from the comic senarius: 1st, that *the fourth foot must be an iambus or tribrach;*¹ 2nd, that the sixth foot even admits an anapest.² But *the seventh foot must be an iambus;* except in the case of a proper

name, when an anapest is allowed ;¹ which license is also conceded to the 4th foot.

*Πρώτιστα μὲν γὰρ ἔνα | γε τινὰ¹ | καθεῖσεν ἐγκαλύψας.
Οὐχ ἡπτον ἡ νῦν οἱ λαλοῦντες ἡ | λίθιος² | γὰρ ἥσθα.
Ἐγένετο, Μελανίκπας ποιῶν, Φαιδρας τε, Πη | νελόπην³
| δέ.*

*Τὰν νῦν γυναικῶν Πη | νελόπην,⁴ | Φαιδρας δ' ἀπαξά-
πάσας.*

The three following verses, Nub. 1429. Ran. 963. 968. which have an anapest in the fourth foot, I leave to the ingenuity of the reader.

Σχέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τάλλα τὰ βοτὰ ταυτί.

Τὸν ξουθὸν ἵππαλεκτρυόνα ζητῶν τίς ἔστιν ὅρνις.

*Οὐχ ἵππαλεκτρυόνας, μὰ Δι!, οὐδὲ τραγιλάρους, ἀπερ σύ.**

[“Respecting the *Dimeter Iambics* of the Comic poets, Porson has said nothing. With the exception of the catalectic *dipodia*, they appear to admit anapests into every place, but more frequently into the first and third, than into the second and fourth. Strictly speaking, indeed, there is no difference in this metre between the second and fourth feet, as a system or set of dimeter iambics is nothing more than one long verse divided for convenience of arrangement into portions, each containing four feet. The quantity of the final syllable of each dimeter is not indifferent.” Elmsley.]

If from the beginning of a catalectic tetrameter Trochaic you take away a cretic, or a first or fourth paeon, you form a senarius:

* Elmsley remarks that in this kind of verse the comic poets admit anapests more willingly and frequently into the first, third, and fifth places, than into the second, fourth, and sixth; but that Porson is mistaken in restricting altogether to the case of proper names the use of anapests in the fourth place.

“Aristophanes occasionally introduces a very elegant species of verse, which we are willing to mention in this place, because it differs from the tetrameter iambic, only in having a cretic or paeon in the room of the third *dipodia*, and because it is frequently corrupted into a tetrameter iambic by the insertion of a syllable after the first hemisuch. In technical language, it is an *esynarctic*, composed of a dimeter iambic and an ihypatotic. It is called *Εὐρτίθειος τεσταρετκαθεκάλλαβος* by Hephaestion, ch. 15, who has given the following specimen of it : *Εφος ἄντι² ιππότας | ἐξέλαυψεν ἀστήρ.* Twenty-five of these verses occur together in the *Wasps* of Aristophanes, beginning with v. 248.” Elmsley in the Edinb. Rev. No. XXXVII. p. 89.

Θᾶσσον ἡ μ' | ἐχρήν προβαίνων ικόμην δί' ἀστεος.
Ὦς νιν ἵξε | τεύσω με σῶσαι τό γε δίκαιου ὥδ' ἐχει.
Ἴδιον δ' | κοινὸν πολίτους ἐπιφέρων ἔγκλημά τι.

But in this trochaic senarius, an anapest is inadmissible, even in the first foot;* and the penthemimeral cæsura is always required. Therefore in *Aesch. Pers.* 164. instead of

Taῦτά μοι | διπλῆ μέριμν' ἀφραστός ἐστιν ἐν φρεσὶ :
read, *Taῦτά μοι | μέριμν' ἀφραστός ἐστιν ἐν φρεσὶν διπλῇ.*

For in the cæsura of a tragic trochaic, not only is it unlawful for a compound word such as *ἀφραστός* to be divided, but not even the article or a preposition is suffered to terminate the fourth feet. The rule which I have laid down respecting the pause, is observed so scrupulously, that I do not remember to have observed any exception. In *Hel.* 1648. for *ἀφίστασθ',* read, taking away a letter, *Oἴπει ἡ δίκη κτλεύσι μ'.* ἀλλ' ἀφίστασ' ἐκποδῶν. The cæsura is violated in but one place, *Philoct.* 1402.

Εἰ δοκεῖ, στείχωμεν, ὁ γενναῖον εἰρηκὼς ἔπος :
which I leave to others to emend.

Dactyls admitted in proper names. As the tragic trimeter iambic admits *anapests* when they are contained in proper names, so the tragic tetrameter trochaic admits *dactyls* in similar circumstances, and for the same reason, in every place except the fourth and last.† And as the Tragic poets sometimes introduce unnecessary anapests in iambics, so they occasionally place the anapestic word in such a position in trochaics, that the two short syllables make part of a dactyl:

Or. 1549. *Ξύγγονά τ' ἐμὴν Πυλά | δην τε τὸν τάδε ξυδρῶντά μοι.*

* “The inadmissibility of anapests into the trochaic senarius may be exemplified by prefixing a cretic to the fifth verse of the *Plutus* of Aristophanes :

‘Αλλὰ γὰρ | μετέχειν δύσκη τὸν θεράποντα τῶν κακῶν.
The dactyl in the second place vitiates the metre of this verse, considered as a tetrameter trochaic.” Elmsley.

† “The thirty-two Tragedies, however, afford only two examples of this practice, both of which are probably corrupt.

Iph. A. 882. *Eἰς δέρ' Ἰφιγένειαν Ἐλένης κόστος ἦν πεπρωμένος.*

1952. *Πάντες Ἐλῆνες στρατὸς δὲ Μυρμιδόνων οὐ σὺ παρήν.*
Read *στρατὸς δὲ Μυρμιδών.*” Elmsley.

Iph. A. 324. Οὐ, πρὶν ἀν δεῖξω Δαναοὺς | αῖσι πᾶσι
τάγγεγυραμένα.

355. Χιλίων ἄρχων Πριά μου τε πεδίον
ἐμπλήσας δόρος.

But the second verse may be read otherwise, either from a Ms. δεῖξω γε Δαναοῦς, or from conjecture Δαναίδαις.*

It is not therefore to be wondered at, that the Comic
Comic writers sometimes admitted a dactyl into tro-
chaics in the case of a proper name, although if they
had bestowed a little more labor, they might have
avoided this license. Hermippus Athen. xi. p. 486. A.

*
Ἔντε πάθω τι τήνδε τὴν λεπιστὴν ἐκπιὼν,
Τῷ Διονύσῳ πάντα τάμαντοῦ δίδωμι χεήματα.

An uncertain comic writer, contemporary with
Aristophanes, in Plut. Polit. Præc. p. 811.

Μητίοχος μὲν (γάρ) στρατηγεῖ, Μητίοχος δὲ τὰς ὁδοὺς,
Μητίοχος δ' ἄρτους ἐποπτᾷ, Μητίοχος δὲ τὰ λαριτά,
Μητίοχῳ δὲ πάντα κεῖται, Μητίοχος δὲ οἰμάζεται.

The Comic writers however cautiously abstain from
dactyls, except in the case of proper names.†

[Another nicety in the construction of the tragic tetrameter trochaic is pointed out in "the Tracts and Miscellaneous Criticisms of Porson, by Kidd :" viz. that if the first dipodia consist of an entire word or words, the second foot is a trochée : thus in Eur. Iph. 1340. for Τίνα δὲ φεύγεις, ' τέκνον ; 'Αχιλλέα τόνδ'

* The other two lines are thus corrected by Elmsley. Εὔγγονόν τ'
ἔμην, τρίτον τε, τὸν τάδε ξυδρώντα μοι : (so Eur. Hipp. 1404. Πατέρα
τε, καὶ σὲ, καὶ τρίτην ξυδόρον.) and Χιλίων ἄρχων τὸ Πριάμου πεδίον
ἐμπλήσας δόρος.

† "In the eleven comedies of Aristophanes, we have not discovered
any genuine instance of a dactyl in a verse of this measure. We have
observed, however, three verses, which appear to have deserved greater
attention than they have received :

Ach. 220. Καὶ παλαιῷ | Δακρατίδῃ | τὸ σκέλος βαρύνεται.

Eg. 327. Πρώτος ὅν ; δ' δ' Ἰπποδάμων | λείβεται θεάμερος.

Pac. 1154. Μυρδίας αἴτησον ἐξ Αἰτῶν | χινάδου τῶν | καρπίμων.

It is almost superfluous to observe, that the two middle syllables of
these first three proper names are necessarily short. Ἰπποδάμως, in
particular, cannot reasonably be supposed to be a Doric compound of
ἴππος and δῆμος. We perceive, therefore, that in order to introduce
these refractory names into tetrameter trochaics, Aristophanes has twice
used a choriambus (—˘—), and once an iōne a minore (˘—˘), in
the place of the regular trochaic dipodia." Elmsley.

ἰδεῖν αἰσχύνομαι, read *Tί δὲ, τέχνον, φεύγεις; Ἀχ.* x. τ. λ.]

Dis-tin-
cti-
ons be-
tween
tragic
and co-
mic
metre,
Iambic
and
Tro-
chaic.

The following are the distinctions between tragic and comic verse. In the *comic senarius*, an anapest is admitted into every place but the sixth, a dactyl, and a spondee subject to no restrictions, into the fifth ; and cæsuras are neglected.

Aristoph. Vesp. 973. *Κατάβα, κατάβα, κατάβα, | κατάβα, καταβήσομαι.*

Plut. 2. *Δοῦλον γενέσθαι παραφρονοῦντος | δεσπότου.*

55. *Πυθοίμεθ' ἀν τὸν χρησμὸν ἡμῶν ὁ, | τι | νοεῖ.*

The *comic tetrameter trochaic* may also be considered as a trimeter iambic with a cretic or pæon prefixed ; but in this trochaic senarius, cæsuras are neglected, and a dactyl, although *very rarely*, admitted into the fifth place, and a spondee subject to no restrictions.

Aristoph. Nub. 580. *Μηδ' ἐνὶ | Εὺν νῷ, τότ' ἦ βροῦ | τῷμεν ἦ ψεκάζομεν.*

577. *Πλεῖστα γὰρ | Θεῶν ἀπάντων ὡφελούσταις | τὴν πόλιν.*

581. *Εἴτα τὸν | Θεοῖσιν ἔχθρὸν βυρ- | σοδέψην | Παφλαγόνα.*

It is common both to the tragic and comic tetrameter trochaic not to admit a dactyl, except in the case of a proper name:

Dime-
ter A-
nape-
stics.

The kind of anapestic metre in most frequent use is the dimeter, in which a monometer is occasionally introduced ; but a legitimate system always closes with a parœmiac, or dimeter catalectic. A dactyl and spondee are often used for an anapest ; very rarely a proceleusmatic (‿‿‿) ; very rarely also does an anapest follow a dactyl.* Whenever a hiatus occurs, the vowel or diphthong must be shortened, as *μοῦσα καὶ ἡμῖν, λείπεται ὑμῶν*, Med. 1081. Troad. 603. The versification is most harmonious when each dipodia ends with a word ; except in the catalectic

* In Hec. 144. an instance occurs : "Ιξ" *'Αγαμέμνονος ἵκέτις γον- | τῶν* : fifteen others are given by Elmsley, which are sufficient to show that Porson's expression must be construed with some degree of latitude.

verse, where the ending of a dactylic hexameter is preferable. But sometimes that also admits a dactyl in the first place, as Med. 1085. Οὐκ ἀπόμονσα τὸ γυναικῶν. Hipp. 240. Καὶ παρακόπτει φρίνες, ὡς παῖ.*

[Porson has omitted to remark, that in dimeter Συνδ-anapestics the last syllable of each verse is not common, but has its quantity subject to the same restrictions, as if the foot to which it belongs occurred in any other place of the verse. The other species in which this συνάρμητα exists are dimeter iambics, Ionics *a minore*, and dactylic tetrameters. The credit of the discovery of this peculiarity is due to Bentley *Ep. ad Mill.* p. 262.]

Comic writers generally observe the laws of dimeter Comic anapestics with great accuracy; sometimes, but rarely, Aristophanes has run one verse into the other, Vesp. 750. "Ιν' ὁ κήρυξ φησί· Τίς ἀψήρι- | στος; ἀνιστάσθω: in stics. the case of a proper name, Pac. 1008. he has made Γλαυχέτη a dactyl.

The anapestic measure peculiar to Aristophanes An- consists of two dimeter anapestics, of which one is catalectic to the other.

Plut. 487. 'Αλλ' ἥδη χρῆν τι λέγειν ύμᾶς
—Σοφὸν, φημήτετε τηῦδι.

In the three first places, besides an anapest and a spondee a dactyl is used; which is also admissible in

* "Every person who has a tolerable ear, and is acquainted with the subject, will immediately perceive that the rhythm of the following verses is not quite perfect:

Æsch. Prom. 1067. Τοὺς προδότας γὰρ μισεῖν ζητοῦν.

Своер. 1068. Παδοβόροι μὲν πρῶτοι διηρέζαν.

Soph. (Ed. C. 1754.) Ω τέκνον Αἰγέως, προσπίπομεν σοε.

Eur. Med. 160. Ω μεγάλα Θέμι, καὶ πότνι 'Αρτεμι.

1408. 'Αλλ' ὅπεσον γ' οὖν πάρα καὶ δύναμαι.

Suppl. 980. Καὶ μὴν θαλάμας τάσσειν έπορū δῆ.

Iph. A. 28. Οὐκ ἔγαμαι ταῦτ' ἀνδρὸς ἀριστέως.

The rhythm of the first hemistich of the first, second, fourth, fifth, and seventh of these verses, and of the second hemistich of the third and sixth, is rather dactylic than anapestic. The same effect is always produced when the last three syllables of a word, which are capable of standing in the verse as an anapest, are divided, as in the preceding examples, between a dactyl and the following foot. In the Prometheus, Dr. Blomfield has judiciously adopted Bothe's emendation, τοὺς γὰρ προδότας." Elmsley.

Cæsura the fifth; but not in the fourth and sixth.* The cæsura is observed as accurately as in the tragic trochaic; very few exceptions now remain; of those which were formerly extant the greater part have been removed by the aid of MSS. and criticism. I will give one or two examples, in which error seems still to lurk: *Av.* 601. *Tῶν ἀργυρίων οὗτοι γὰρ ἵστασι λέγουσι δέ τοι τάδε πάντες.* Brunck conjectures, *οὗτοι γὰρ ἵστασ'* εἴγε λέγουσιν τάδε πάντες. I prefer ὥστε, which is frequent in conclusions, as above 485. 488. 596. *Nub.* 613.

Vesp. 566. *Καν μὴ τούτοις ἀναπειθώμεσθα, τὰ παράργοις εὐθὺς ἀνίλχει.*

Brunck seems to have rightly added *γε*, of the use of which I have just now produced some examples. But he leaves the dactyl *ἀναπειθώμεθα*, his correction, in the fourth place, which however may be easily removed by the substitution of *ἀναπεισθῶμεν*, *τά γε π.*

Ach. 645. *"Οστις παρεκινδύνευσεν Ἀθηναῖοις εἰπεῖν τὰ δίκαια.*

Brunck corrects: *"Οστις παρεκινδύνευσε λέγειν ἐν Ἀθηναῖοις.* There is no occasion to change *εἰπεῖν*, but to restore it to its proper place: *"Οστις γ' εἰπεῖν παρεκινδύνευσ'* ἐν Ἀθηναῖοις τὰ δίκαια. The Attics are accustomed to add that particle after *ὅς* and *ὅστις*, for the sake of emphasis; it corresponds in some measure to the Latin *quine*, [i. e. *quin.*] *Ran.* 751. *πῶς γὰρ οὐχὶ γεννάδας,* *"Οστις γε πίνειν οἶδε;* see also 1215. *Thesm.* 713. *Δεινὰ δῆθ'* *ὅστις γ' ἔχει μου ἔχαρπάσας τὸ παιδίον:* 895. *"Οστις γε τολμᾶς σῆμα—.*

Observe moreover, that the cæsura is subject to

* "In both kinds of anapestic verse, dactyls are admitted with much greater moderation into the second than into the first place of the *dipodia*. The eleven comedies of Aristophanes contain more than twelve hundred tetrameter anapestics, in which number we have remarked only fifteen examples of a dactyl in an even place, which, in this kind of anapestic metre, can only be the second foot of the verse. The same observations apply in a certain degree also to dimeter anapestics. When we find, therefore, in the *Oedipus Coloneus* of Sophocles v. 1766. *Ταῦτ' οὖν ἔκλυε δαίμων ἡμῶν*, we do not hesitate to read *ἔκλυεν*. In the *Electra* v. 96. where the MSS. and editions read, *Φόνιος Ἀρης οὐκ ἔξεινεσε*, Brunck has judiciously adopted the reading of the Scholiast, *οὐκ ἔξεινεσεν*." Elmsley.

the same restrictions, as in the tragic trochaic: viz. that it must not fall upon a preposition or an article. This rule is not often transgressed, even by copyists.

Nub. 371. *Νὴ τὸν Ἀπόλλωνα, τοῦτο γέ τοι τῷ | νῦν λόγῳ εὐ προσέφυσας.*

Ran. 1058. *Εἰτα διδάξεις τοὺς Πέρσας μετὰ | τοῦτ' ἐπιθυμεῖν ἑδίδαξα.*

Ach. 636. *Πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ | τῶν πόλεων ἐξαπατῶντες*

In the first example, restore the particle, which appeared unnecessary to the copyist, and therefore was omitted:

Νὴ τὸν Ἀπόλλωνα, τοῦτο γέ τοι δή | τῷ νῦν λόγῳ εὐ προσέφυσας :

as in Ran. 1079. "Οστε γε καῦτόν σε κατ' οὐν ἔβαλεν.
Νὴ τὸν Δία, τοῦτο γέ τοι δή. Occasion will present itself to notice a similar error in Eq. 784.

In Ran. 1058. Brunck, considering *εἴτα μετὰ τοῦτο*, (or *ταῦτα* as in the MSS.) tautologous, changes it into *κατὰ ταῦτ'.* But it is no more tautologous than *εἴτ' αὐτὸν αὐθίς* Nub. 971. *ΕΙΤΑ τοῖς θεοῖς Θῦσαι ΜΕΤΑ ΤΟΤΤΟ* Av. 811. *ΕΠΕΙΤΑ ΜΕΤΑ ΤΑΤΤ* εὐθὺς εὐρέθη θαρὼν, Philemon in Stob. p. 395. ed. Grot. or *ΕΠΕΙΤΑ ΜΕΤΑ ΤΑΤΤ* εὐθὺς ἀρχιτεχτονεῖν, Sosipater in Athen. ix. p. 378 B. But whether *μετὰ τοῦτο* or *κατὰ ταῦτα* be read, the metre is corrupt, as Brunck himself has perceived in a similar verse Ach. 636. Three MSS. omit *τούς*. Therefore read,

Εἰτα διδάξεις Πέρσας μετὰ ταῦτ', ἐπιθυμεῖν ἐξεδίδαξα.
This is stronger than the simple *ἑδίδαξα*: and *διδάξεις ἐξεδίδαξα* form a better conjunction: moreover this very mistake has vitiated the cæsura of v. 1051. which editors have corrected from MSS.

In the verse of the Acharnenses Kuster saw that there was something out of order, and Brunck confesses that the rhythm would be improved by reading, *Πρότερον δ' ἀπὸ τῶν πόλεων ὑμᾶς οἱ πρέσβεις ἐ.* But a gentler transposition will improve it more: *Πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ π. ἐ.* In the same position of the verse occurs soon after ἐν ταῖς πόλεσιν, ἐκ τῶν πόλεων, Plut. 567. Ran. 1042. ἐν ταῖς πόλεσιν, Vesp. 655, ἀπὸ τῶν πόλεων.

From this anapestic the procelesmatic is always excluded. Read therefore in Vesp. 1010. πρόσχετε for προσίχετε. Brunck's Ms. had this, and yet he overlooked it; which is the more surprising, inasmuch as in Nub. 980. he has excellently restored from Miss. Διπολιάδη. Thus the Attics said Δίφιλος, not Δίφιλος.

The following have a dactyl in the cæsura, Nub. 325. Vesp. 349 396. 671. of which the second and fourth will be very easily rectified; the first and third require greater attention.

*Εστιν ὅπη δῆθ' ἥντιν' ἀνέδοθεν | οἵος τ' εἴης διορύξαι.
Οἱ δὲ ξύμμαχοι, ὡς ἥσθητο γε | τὸν μὲν σύρραχα τὸν
ἄλλον.

Read in the former, by transposition, οἵος τ' ἔνδοθεν εἴης δ. In the latter, the absurd particle γε is omitted in the Ravenna Ms. The genuine form ἥσθηται is preserved by Suidas in Λαγαριζόμενος, Τραγαλιζόντα, and expressly in Ἡσθηται. This form is often used by Plato; by the author of the Rhesus 673. Eur. Orest. 1583. (1566.) Troad. 639. Also in Bacch. 605. ἥσθεθε must give place to ἥσθητε.

With respect to Vesp. 396.

An Anapest does not follow a Dactyl. *Aύτὸν δῆσται. ὡς μικρώτατι | τὶ ποιεῖς; οὐδὲ μὴ καταβήσει;* it is faulty also on this account, that an anapest immediately follows a dactyl. The examples in Vesp. 568 Av. 520 of Brunck's edition, which are opposed to this rule by emendation, are not to the point; as neither are those, in which he corrects βοιδαρίω, it being a choriambus: Av. 586. Fragm. in Ammonius v. χολάδες. The Attics always say βοιδιον, νοιδιον, βοιδιον, διτλοιδιον, ήμιδιπλοιδιον, προχοιδιον, as Pieron on Moeris p. 276. has fully shown, and therefore they express the second diminutives by a contracted form. Read therefore, removing the marks of diaeresis,

Μὴ, πρὶν γ' ἀν ἐγώ τὰ βοιδαρίω τῷ μῷ πρώτιστ' ἀποδῶμαι.

**H βοιδαρίων τις ἀτέκτεινε λεῦγος, χολίκαν ἐπιθυμῶν.*
Neither is the difficulty greater in a fragment of the Babylonii, cited by Harpocration in Ἐπιβάτης.

Ἐγ' ἐξεκολύμβησεν ἐπιβάτης, ὡς ἐξοίσων ἐπίγυνος.

Should any one hesitate with Brunck respecting the quantity of the last word, he may read with the Medicean and Galean MSS. of Harpocration, ἐπίγυνον. But ἐπίγυνος undoubtedly lengthens the penultima, because it is contracted from ἐπιγύναιον. Add the article, and you will have a legitimate anapestic :

Εὖγ' ἔξεκολύμβησ' δύπιβάτης, ως ἔξοσων
ἐπίγυνος.

Pac. 732. **Ην ἔχομεν οὐδὲν λόγον εἴπωμεν, χῶσα τε νοῦς αὐτὸς ἔχει γε :*

thus Brunck has edited : but γε is out of place and useless : and no Attic could write χῶσα τε νοῦς. The metre however may be corrected by transposing, οὐδὲν δὴ ἔχομεν.

But a verse, having an Ionic *a minore* (—w—) at A Dactyl the end preceded by a dactyl, would be totally destitute of rhythm, and altogether intolerable. Yet through the ignorance of transcribers two such are to be found :

Plut. 510. *Eἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανείμετε τ' ἵσον ἑαυτόν.*

Av. 491. *Σκυτῆς, βαλανῆς, ἀλφιταροιβοί, τοργευτασπιδαλυροπηγοί.*

Read, *Eἰ γὰρ ὁ Πλοῦτος βλέψει πάλιν, διανείμετεν τ' ἵσον αὐτόν.*

Σκυτῆς, βαλανῆς, ἀλφιταροιβοί, τοργευτολυρασπιδοπηγοί.

Dawes is therefore mistaken in his conjecture, Nub. 325.

**Ως οὐ καθορῶ. Παρὰ τὴν εἰσόδον. *Ηδη νῦν μόλις ὄρω αὐτάς :*

adding, " Versus quidem ita emendatus non est inter maxime numerosos. Sed est tamen legitimus." This opinion be a little qualified afterwards by correcting, "Ηδη ὄρω νῦν μόλις αὐτάς. But the word αὐτάς, if Strep-siades is the speaker, who has not used it in the beginning of the verse, is very awkwardly introduced here. In one Ms. I have seen it written above as an interpretation ; the Raveuna has it in the text, but omits ὄρω contrary to the sense. Kuster and others approve ἀθρῶ, which nearly half the MSS. have ; Brunck has introduced into the text, διαθρῶ νῦν μόλις

ἥδη. But he has restored this compound with greater success to Thesm. 665. Besides he is compelled by the metre to write ἵσοδον, which is never found in Comic writers, nor indeed any noun compounded of ἵς. Very seldom indeed, and I doubt if in any but corrupt places, do they use ἵς before a vowel. But I am of the same opinion as Dawes, that μόλις ἀθρῶ cannot be said for μόλις ὁρῶ, independently of the liberty taken in lengthening the first syllable. Bentley gives ἑώρων, a wrong tense, if not contrary to the metre. What then must be done with this verse? Let us first consider the various readings. The old editions have, ἥδη νῦν μόλις ὁρῶ. Some MSS. for νῦν have νῦν καὶ, others νυνὶ, among them four, which I have myself inspected; many ἀθρῶ for ὁρῶ: the Ravenna, ἥδη νυνὶ μόλις αὐτάς. From the discrepancy of the MSS., it may reasonably be suspected that the passage had been corrupted before their time. But, if any thing can be elicited from the MSS., I decide upon continuing the whole sentence to Socrates, and reading,

ΣΩ. Νυνὶ μάλ' ἀθρῶν βλέπε πρὸς τὴν εἰσόδον ἥδη. Νῦν γέ τοι ἥδη καθορᾶς αὐτὰς—.

I have added βλέπε from 322. *Βλέπε νῦν δευρὶ πρὸς τὴν Πάρηνθα.* It is a common joke among the old Comic writers, to cause the actor to forget the character which he is representing, and to speak, as if unconsciously, of the theatre or the spectators. *Εἰσόδος* is that part of the theatre, by which the Chorus enters the stage. See Av. 297. and Schol. Socrates then, when Strepsiades complains that he cannot see the clouds, answers, *Nunc tandem quam maxime oculos contendit et ad theatri introitum specta; nunc enim tandem eas vides.* Μάλ' ἀθρεῖν is like μάλ' ἀπαυδᾶν and μάλα δάκνειν Ran. 372. 888. Lastly πρὸς τὴν εἰσόδον corresponds with πρὸς τὴν Πάρηνθα. I have adopted πρὸς for παρὰ from two excellent MSS. collated by myself.

To return to Vesp. 396.

Αὐτὸν δήσας. ὡς μιαρώτατε, τί ποιεῖς; οὐ μὴ καταβήσει; I had noticed some instances, in which ἄγδρες is omitted, and superlatives put in the place of positives,

but I have them not at hand. In Lysiſtr. 616. most editions have ἄνθρωποι, Brunck's ἄνδρες, but Suidas under 'Επαποδυώμεθα has neither. In citing a line of the Epigoni, Νῦν αὐθ' ὀπλοτέρων ἀνδρῶν ἀρχώμεθα, Moūσαι, Larcher on Herod. iv. 32. omits ἀνδρῶν. In Aristoph. Eccl. 742. most editions omit ἀνήρ. Cratinus in Athen. ii. p. 68. A. Γλαῦκον οὐ πρὸς παντὸς ἀνδρός ἐστιν ἀρτῦσαι μαλῶς : thus the line must be read, ἀνδρὸς being added, which had been omitted. Suidas in Plut. 1026. has φίλ' ἄνερ for φίλτατ' ἄνερ. Hence I read, φίλ' μιάρ' ἀνδρῶν. Thus Theocritus xv. 74. φίλ' ἀνδρῶν, Callimachus in Suidas v. 'Επαύλια, πρηεῖα γυναικῶν. In the same way Aristophanes has often said ω̄ δαιμόνι' ἀνδρῶν, also ω̄ μιαρώτατ' ἀνθρώπων Ran. 1520. and ω̄ σχέτλι' ἀνδρῶν in the same part of the anapestic, Ran. 1081.

The rule, that each *dipodia* should end with a word, being difficult to observe constantly, is not unfrequently neglected, as Plut. 519. 570. 584. Yet the comic writers were so far careful, that, if the second foot were a dactyl, and the third a spondee, the last syllable of the dactyl should not commence an iambus or a Bacchius (---). Brunck perceiving this by his ear in Eccl. 514. Ευμβούλοισιν ἀπάσαις | ύμιν, corrects πάσαις. The vulgar reading Nub. 400. 'Αλλὰ τὸν αὐτοῦ γε νεών is quite correct. Demetrius omits γε, from whence if any one should prefer, 'Αλλὰ νεών τὸν ἑαυτοῦ | βάλλει, he would form a verse such as no comic writer ever wrote, or could have written. In Eq. 505. 'Ηνάγκαζεν ἔπη | λέξιντάς γ' | εἰς τὸ θ. π., correct, 'Ηνάγκαζεν λέξιντας ἔπη πρὸς τὸ θ. π. Eq. 784. Τοῦτο γε τούργον ἀληθῶς | ἐστίν. All old editions omit ἐστίν and after γε add σου, which has by accident been left out in AEm. Portus's edition. Kuster, without consulting MSS. or editions, thrust in ἐστίν, which Brunck retained. But what is easier, than to complete the metre, by adding a particle which is almost necessary to the sense ?

Τοῦτο γε τοί σου τούργον ἀληθῶς γενναῖον καὶ φιλόδημον.
The Ravenna Ms., although corrupt enough, confirms this correction, Τοῦτο γε τοί τ' ἀληθῶς αὖ τούργον γ. x. φ.

Licenses in the Aristophanic anapestic. The most remarkable license in the Aristophanic anapestic is, the making a long vowel or diphthong short before a vowel, as $\chi\rho\sigma\iota\omega\acute{\nu}\tau\omega\varsigma$ Plut. 528. Another license, the lengthening a syllable before a mute and a liquid, is very rarely admitted, partly from necessity, partly when citing or imitating other poets. When therefore Aristophanes Nub. 334. lengthens the first syllable in $\dot{\nu}\gamma\varphi\bar{a}\bar{r}$, he is ridiculing dithyrambs; when he uses the words of Homer, he makes use of the metre of Homer, Nub. 400. $Kai\ \Sigma\acute{o}n\iota\omega\acute{\nu}\alpha\kappa\acute{o}n\acute{\nu}\Lambda\theta\eta\acute{n}\acute{e}\omega\acute{\nu}$, Vesp. 650. $\acute{\Lambda}\tau\bar{a}\bar{r}, \bar{w}\pi\acute{a}te\bar{r}\ \dot{\eta}\mu\acute{e}tse\bar{r}\acute{\nu}$, Krovidē: where the last syllable of the pronoun is long, not as Brunck supposes, *anapæstorum licentia*, but because they are the words of Homer. In Nub. 319. Vesp. 676., I have no doubt that he had some Tragic writer, perhaps Euripides, in view. The Comic writers lengthen syllables of this kind from necessity, when proper names cannot otherwise come into the verse. Thus *Ke\beta\acute{e}\iota\omega\acute{\nu}\alpha* and *Ku\pi\acute{e}\o\gamma\acute{e}\n\acute{e}\i\omega\acute{\nu}\alpha* have the first long, Av. 554. Lysistr. 551.

Choric systems.

In arranging the choric systems, it has been my aim, first, to reduce them to those kinds of verse which are most frequently used by lyric poets; secondly, that the same or a similar species of verse should recur as often as possible. See Hec. 931. 932. 935. More verses of the description there found are in the first chorus of the Ajax of Sophocles. The Scholiasts are of no authority on this point. Next, it seemed desirable that strophe and antistrophe should accurately correspond. But in this department I have acted with caution, and have left some places without alteration, even where I have suspected a latent error. Nothing is a more frequent source of the blunders of copyists, than transposition. This they sometimes point out themselves by numeral letters. Others following them through haste overlooked these indications. Hence the safest method of correction is transposition.

Dialectic forms in the

It is difficult to determine accurately the limits within which the Tragedians confined themselves with respect to the Dialects; that they used some Ionic forms, but sparingly, is beyond a doubt. Thus they

and *ξεῖνος*, *μόνος* and *μοῦνος*, *γόνατα* and *γούνατα*, *Τρα-*
κοῦρος, *δορὶ* and *δουρὶ*. Yet the ignorance of ^{Tragedians.}

rs has introduced more from Homer. With
the Doric dialect, which is most usual in
there is less difficulty, but no certainty. For
not even the best, are consistent in retain-
oric forms in irregular verse. My rule has
estore them to the text, whenever any one
spectability sanctioned it. For in most MSS.,
Doric form appears in the text, the Attic
n one is written over it. Hence it may be
n how many instances the transcribers must
erred the latter to the former.

A SYNOPTIS
OF
METRICAL SYSTEMS.

TABLE OF FEET.

Of two Syllables.	Pyrrich	◡ ◡ θεός.
	Spondee	— — ψυχή.
	Iambus	◡ — θεά.
	Trochee	— ◡ σώμα.
Of three Syllables.	Tribrach or Chorius	◡ ◡ ◡ πόλεμος.
	Molossus	— — — εὐχωλή.
	Dactyl	— ◡ ◡ σώματα.
	Anapest	◡ ◡ — βασιλεύς.
	Bacchius	◡ — — ἀνάσσει.
	Antibacchius or Palimbacchius	— — ◡ μάντευμα.
	Amphibrachys	◡ — ◡ θάλασσα.
	Amphimacer or Cretic	— ◡ — δεσπότης.
Of four Syllables.	Proceleusmaticus	◡ ◡ ◡ ◡ πολέμιος.
	Dispondeus	— — — — συνδουλεύσω.
	Diiambus	◡ — ◡ — ἐπιστάτης.
	Ditrochæus	— ◡ — ◡ δυστύχημα.
	Choriambus	— ◡ ◡ — σωφροσύνη.
	Antipastus	◡ — — ◡ ἀμάρτημα.
	Ionic a majore	— — ◡ ◡ κοσμήτορα.
	— minore	◡ ◡ — — πλευνέκτης.
	1st Pæon	— ◡ ◡ ◡ ἀστρόλογος.
	2d —	◡ — ◡ ◡ ἀνάξιος.
	3d —	◡ ◡ — ◡ ἀνάδημα.
	4th —	◡ ◡ ◡ — θεογενῆς.
	Epitritus primus	◡ — — — ἀμαρτωλή.
	— secundus	— ◡ — — ἀνδροφόβητης.
	— tertius	— — ◡ — σωτηρίας.
	— quartus	— — — ◡ λωβητῆρα.

verse is complete, it is called *acatalectic*; if a syllable long, *catalectic*; if a foot, *brachycatalectic*; if a foot or more is redundant, *hypercatalectic*.

metre generally signifies a combination of two feet: except a dactylic verse, and in the metres composed of double

verse a verse of a given species consists of two feet and a half; it is called a *penthemimer*, as consisting of five half feet; three and a half, a *hepthemimer*, as consisting of seven half

feet. There are nine principal species of metre: Dactylic, Anapaestic, Iambic, Trochaic, Ionic *a majore*, Ionic *a minore*, Choric, Antispastic, Paeanic. A verse in which two dissimilar feet are united, is called *άσυνάρτητος*.

Dactylic Metre.

In this species one foot constitutes a metre.

Ionom. hypercat. Οἰδηπόδιδᾶ.

Irim. acat. τίς δ' ἔπει||τῦμβιδε : οὐ δεῖ||σῆνόρᾳ : τὰνδι γε||ταῖων. Hec. 1053.

Irim. hypercat. Ἀρτέμιδης τε θῖ||βας. Hec. 462.
τὰν Ζεντ || ἀμφίτυ||οφή. 471.

Irim. acat. Ζεῦξμαῖ || ἄρματι || πώλους. 467.

Irim. catal. πόλλα γάρ || ὥστ' αὐτού||ματατος. Soph. Trach. 110.

Irim. hypercat. κοῖμι||ζεῖ φλό||γψ Κρόνο||δᾶ. Hec. 472.

ω πόλυ||ελαύτε φι, λοίσοι θά||νων. Æsch. Pers. 680.

Tetram. acat.: in which the final syllable is not common:

σᾶ δ' ἔρις, || οὐκ ἔρις, || ἀλλὰ φό||ιρψ φόιδε

Οἰδηπόδιδᾶ δόμον || ὠλέσε, || κράρθεις

αῖματι || δεῖρψ, || αἴματι || λυγρψ. Eur. Phoen. 1510.

Tetram. hypercat. οὐδ' ὑπό || παρθενί||ας τὸν υ | πό βλέφα||-
ποις. 1501.

Pentam. acat. : ἀσοῖ θ||αι κατα||πρων' ἄλι||όν πέρι||ελυστοῖ.
Æsch. Pers. 883.

Hexam. acat. πρός σὲ γέ||νειδος, || ω φίλος, || ω δόκι||μωτά-
τος || Ἐλλαδῖ,
ἀντομαῖ, || ἀμφίπι || τινούσα τό || οὖν γδυν||καὶ χέρᾳ ||
δειλαιῶν. Eur. Suppl. 277. 288.

Soph. El. 134. 150.
μῆδε τό || παρθενί||όν πτέρον || οὔρει||όν τεράς || ἐλέειν.

Lageedicus.—This appellation is given to verses which commence with dactyls and end in trochees:

μῆτε τά τρφὸν ἵκοιτ' ἔσ | οὐόν. Hec. 938. also called *Athæcicus*.

ἔκτοτι||ός οὐθεῖς ὃ | τάντων. Soph. Ed. C. 119.

ησθα φε||τάλμι|ός δησι·ιών. 151.

ὦ τάλις, ! ὦ γέ·ε|ά τά·λαῖτα· | νῦν σέ

μοῖρα κάθ | ἀμέροι || ἀ φθί | ει, φθί | ρει. Electr. 1413. 1414.

ἔλθ' ἔπι | ευθρόν ἔ || μοῖρ φε | λοῖσι | τάντων. Eur. Or. 1293.

Spondees, instead of dactyls, are not supposed to be admissible: otherwise we might refer to this description of verse, Hec. 900.

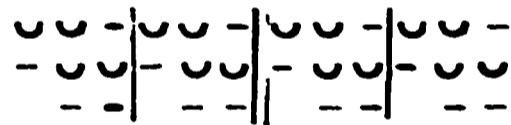
εῆλιδ' | οὐτροτά||ταν κε|χρῶσαι :

and also 455. 463. 466. 475. 629.

Anapestic Metre.

The following are scales of the species in most frequent use, on which see Porson's observations above.

Dimeter Acatalectic.

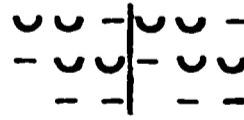


Sometimes a *proceleusmatic* is admitted :

ησσόρες | Ἐλλαδός || ξγένδμεθ' | αῖχμᾶς.

ἢ μέν οἱ | χδμέρος || φύγας, ὢ δέ | νέκτης ὄγ. Eur. Or. 1492.
1493.

Basis Anapæstica ; or, Monometer Acatalectic.



Paræmiac ; or, Dimeter Catalectic.



Other varieties are the following :

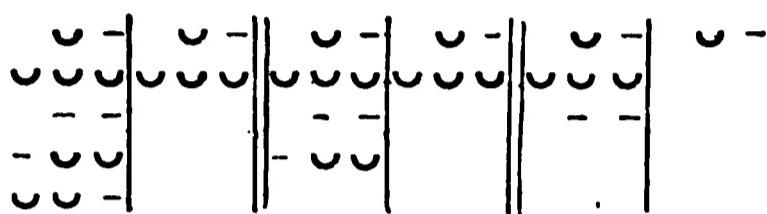
Monom. hypercat. or penthemimer : δόρι δῆ, | δόρι πέρ || οὖν.
Hec. §97.

Dim. brachycat. κρίνει | τρίσσας || μάκαρων. 641.
 Dim. catal. πόστην ἐξ|άνθση | μι δι' αι | θέρδος. Ph. 166.
 Dim. hypercat. οὐθ' δ πά|ρα τὸν Αχέ | ρόντα θέ|δος ἀράσ || σων.
 Soph. El. 184.

On the Aristophanic anapestic, or tetrameter catal. see also Porson:

Iambic Metre.

The following is the scale of the trimeter acatalectic, or senarius, constructed according to the rules of Porson, which see above:

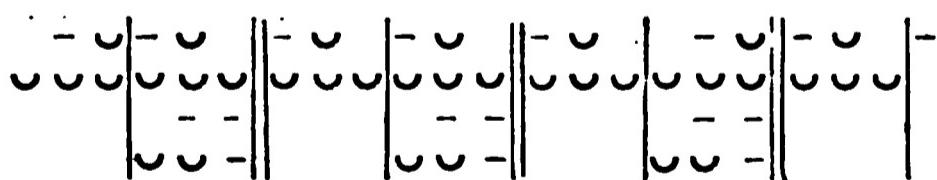


Other species are:

- Monom. acat. ιῶ | τάλας : μόμφαν | ἔχων : ἔπεσ' ἔ|πεσεν.
 Monom. hypercat. or penthem. χρῆσεῶν | ἔνοπ||τρῶν. Hec. 913.
 Dim. brachycat. τέκτων|έμων || φύλαξ. 1066.
 Dim. catal. or hephthemim. ἄλασ | τόρδος || τίς οἱ|ζύς. 936.
 Dim. acat. ἔγω|δέ πλόκα || μόνον ἄτα|δέτοις. 911.
 Dim. hypercat. ἄτρεμας | ιθι· λό||γον ἄπο|δός ἔφ' δ, | τί. Or. 150.
 Trim. brachycat. Σύγεν|τά παῖδ || ὅποι|δν ἄ || δόναν. Ph. 348.
 Trim. catal. χάριν ἄ|χάρισ || τὸν εῖς | θεοῦς || δίδον|τά. 1771.

Trochaic Metre.

See Porson above. The following is the scale of the catalectic tetrameter:



Other species of trochaic verse are:

- Monom. acat. or basis trochaica: ἀστέ|νακτός.
 Monom. hypercat. or penthem. τί πότ' ἄ|ναστέ || νεῖς; Hec. 183.
 Dim. brachycat. or *ithyphallic*: δάκτυλοις ἔ || λίσσε. Orest. 1431.
 Dim. catal. or hephthem. τῶν ἄ|πορθῆ||τῶν πόλισ. Hec. 894.
 Κάδμος | ἔμολέ | τάνδε | γάν
 Τύριος | φέ τέ||τράσκε|λῆς. Ph. 647.
 618.

Eurip. Hec.

D

Dim. acat. μόσχος | ἄδαμασ||τὸν πέ|σημα
δίκε, τέ|λεσφό||ρον δι|δουσά. 649. 650.

Dim. hypercat. οὐ εγγίμ' ο || τόξο|τάς Πλήρεις. Orest. 1408.

Trim. brachycat. ω τέ|κυον, τέ|κιον τά |λαινάς || μάτρος. Hec. 688.

Trim. catal. κατθά|νει, κά || κός σ' α|πόκτει || νει πό|σις. Orest. 1467.

Trim. acatalectic. Bentley affirms that this metre is unknown to Tragedy and Comedy. Gaisford thinks that the two following are legitimate instances :

εῖθ' α|έλλαψ|ά τά|χυρρώ||στός πέ|λειας. Soph. Oed. C. 1081.

καὶ κά|σιγνη||τάν πύ|κνοστῦ||κτῶν ο|πάδον. 1092.

Trim. hypercat. ηλθόν | εἰς δό||μον, ιν' | αὐθ' ε||κάστρα | σοι λέ|γω. Eur. Or. 1398.

Ionic a majore.

An Ionic verse *a majore* admits a *trochaic syzygy* promiscuously with its proper foot ; the second paeon in the 1st place ; also a molossus in an *even* place of a trimeter whole or catalectic. Resolutions of the long syllable are allowed in all possible varieties.

Monom. hypercat. or penthem. πτῶσσοντος μούχων. Hec. 1048.

Dim. brachycat. καὶ σῶφρονά || πῶλοις. Phœn. 182.

Dim. catal. η Πάλλαδος || εν πόλει. Hec. 465.

Dim. acat. δάφνα θ' ίξ||ρούς ἄρεσχε. 458.

Dim. hypercat. νῦν δ' οὐτός α||νεῖται στύγε||ρῷ. Soph. Aj. 1232.

Trim. brachycat. οἴκτράν βίο||τάν εχοῦσάν || οἴκοις. Hec. 456.
χαῖρ', εὐτύχι || φ δ' αὐτός ο || μίλεις. Or. 348.

Trim. acat. τάν οὐθ' υπιράς||αῖρει πόθ' ο||πάντογηρῶς. Soph. Ant. 614.

If the three remaining paens, or the second paeon in any place but the first ; or, if an *iambic syzygy* or an *epitrite* be found in the same verse with an Ionic foot, the verse is then termed *Epionic*.

Ionic a minore.

An Ionic verse *a minore* admits an *iambic syzygy* promiscuously ; and begins sometimes with the *third* paeon ; sometimes with a molossus, which is admitted in the *odd* places. Resolutions of the long syllable are also allowed.

Monom. hypercat. or penthem. μελλάς μᾶ τρόδε. Hec. 185.
Dim. brachycat. ἐπὶ τάνδ' ἑσταθεῖσ. 1065. (τάνδε συθεῖσ.
Πορ.)

Dim. catal. or hepthem. ἔλατᾶς ἀκριδομοῖς. Phoen. 1540.
Dim. acat. πάρακλινοῦ || ξεξερᾶς ἐν. Aesch. Ag. 721.
Dim. hyperecat. μονάδ' οἰώ||ια διάξον||σα. Phoen. 1537.
Trim. brachycat. διεδίφρεν||σε Μύρτιλοῦ || φόισν. Eur. Or. 986.

The choruses in Euripides' Bacchæ are principally in this metre.

An *Epionic* verse *a minore* is constituted by intermixing with the Ionic foot a *trochaic syzygy*, an *epitrite*, the second or fourth pœon, or the third in any place but the first.

Choriambic Metre.

A choriambic verse sometimes begins with an iambic syzygy,
Ο πὲ φρίκᾳ τὰν || ὁλέσσοι—κων. Aesch. S. c. Th. 717.

and generally ends with one, either complete, or catalectic. It also sometimes ends with a trochaic syzygy :

μῆνες ἄγη||ρῶς χρόνῳ δὺ||ιάστας. Soph. Ant. 608.
αὐτοῦδαί||κτοι θάτωσι
καὶ χθόνιά||κτοις πλῆ. Aesch. S. c. Th. 733. 734.

The verses corresponding to these in the antistrophe are :

πάρβαστάν || ὁκυποτένδρ
αἴωνα δ' ἐς || τρίτον μένει.

Monom. ο μοι ζγω. Eur. Hec. 1039.

Monom. hypercat. or penthem. τάνδε γῆναῖ || κῶν. 1053.

Dim. brachycat. ἀλισσοῖς αὐγάσται. 634.

Dim. catal. or hepthem. πυρθμῶν ἀξιῶ τάλας. 1088.

Dim. acat. ἀμφὶ κλάδοις || ἐζόμενά. Phoen. 1532.

Dim. hyperecat. τὸν δ μέγας || μυθός αἰξῆται. Soph. Aj. 226.

Trim. brachycat. πόλισσον ἄφαι ἐς || αἰθέρᾶς εἰδ || ωλδν. Eur. Ph. 1559.

Trim. acat. νον τέλεσαι||τάς πέρθθν||μοῦς κατάρας. Aesch. S. c. Th. 721.

Tetram. catal. ἡ νεόταν||μοῖ φιλδν ἀχ||θός, τὸ δέ γῆ||ράς αἰεῖ. Here. F. 639.

If any other foot of four syllables is joined with a choriambus, the verse is sometimes denominated *Epichoriambic*.

Antispastic Metre.

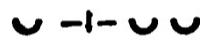
An *antispast* is composed of an *iambus* and a *trochée* ($\text{˘} | \text{-˘}$). To lessen the labor of composition, in the first part of the foot any variety of the *iambus*, in the second, any variety of the *trochée* is admitted. Hence we get the following kinds of *antispast*:

1.	2.
˘ - - ˘	- ˘ ˘ ˘
˘ ˘ ˘ ˘ ˘ ˘	- - - -
- - - -	˘ ˘ - ˘ ˘ -
- ˘ ˘ - ˘ ˘	

Instead of an *antispast*, an *iambic* or *trochaic syzygy* is occasionally used :



The second foot of the *iambic syzygy* also admits a *dactyl*:



A *dochmias* consists of an *antispast* and a long syllable: ($\text{˘} \text{--} \text{˘} \text{--}$) therefore a simple *dochmiac* is the same as an *antispastic monom. hypercat.* θέων ἡ θέαν.

A pure dimeter *dochmiac* is not of frequent occurrence : the fourth of the following lines is one :

ἄλιμενον της ὥς || ἐς ἄντλον πέσων
 λέχριδος, ἐκπέση || φίλας κάρδιας
 ἄμερσας βίδον· || τὸ γάρ υπέγγυον
 δίκῃ καὶ θεοῖσιν οὐ κύμπιτνει. Hec. 1010—1013.

Other varieties of the dimeter *dochmiac* may be found in the chorus in Aesch. S. c. Th. 79. ed. Blomf.

ρέι πόλυς ᾠδέ λεῶς || πρόδρομος ἵπποτάς.
 ἄμαχέτοῦ δίκαν || υδατὸς ὄρυτυποῦ.
 ἄλευσάτε βόδῃ || δ' υπέρ τείχεῶν.
 της ἄρα βύσσεται, || της ἄρ' ἐπάρκεσει ;
 πέπλων καὶ στέφεῶν || πότ' εἰ μῆτιν, ἀμ—φί.
 σὺ τ' Ἀρῆς, φεῦ, φεῦ, || Κάδμοις ἐπῶνυμον.
 ἐν τε μάχαις μάκαιρ' || ἄνασσα πρὸ πόλεως.
 ἵω τέλειοι || τέλειαὶ τε γᾶς : with an *iambic syzygy*.

Also in Hec. 681. 684. 688. 689. 690. 693. 702. 703. 707. 708. 709.

The following verses are also referred to the dochmiac system by Hermann de Metr. L. II. c. xxi. in which the final long syllable is resolved into two short: Eur. Or. 149.

κατάγε, κατάγε, πρόσθ', || ἄτρεμας, ἄτρεμας θλ·
λόγον ἀπόδος, ϕ' δ τί||χρέος ἔμδλετέ πότε,
χρόνια γάρ πέσων||δός εύναζεται.

Also these, in the second of which a short syllable stands place of the long, by the force of the pause on the vocative: Herc. Fur. 870.

Οτότοι, στέναξ||όν· ἀπόκειμεται
Σὸν ανθός, πόλις, || δ Διός ἐκγόνος.

A dochmiac is sometimes connected with a cretic, either unre or resolved:

ἐπτάπολον | ἔδος ἐπίρρυον. Aesch. S. c. Th. 151.
τάσδε πῦρ|γόφυλάκες πόλιν. 154.

A *Pherecratean* verse consists of an antispast and a Bacchius:

αὐρά, πόντι|ας οὐρά. Hec. 445.
τοὶ μὲν γάρ πότε|τε πῦργον
πάνδημι, πάι|δμιλι
στεῖχονσιν. τί|γένωμαι;
τοὶ δ' ἐπ' ἀμφίβολοισιν
ἴαπτονσι | πόλιταις
χέρμαδ' οκρι|δέσσαν. Aesch. S. c. Th. 282—287.

These may also be scanned as choriambics.

Antispastic dim. acat. or Glyconeus. This verse admits any kind of antispast in the first place; but in the second only an iambic syzygy:

Διός σκῆπτρόν || ἄγασσεται. Soph. Phil. 140.
δουλίαν ψᾶ||φάρρο σπόδῳ. Aesch. S. c. Th. 312.
Τύριόν οὐδρᾶ||λύποντ' ξβάν. Eur. Ph. 210.

This iambic syzygy sometimes admits a spondee in the second place:

δῖπαισιν νό||τεας ἀλμᾶς.
εὐναῖας δε||δέται ψυχᾶ. Eur. Hipp. 149. 159.

Antispastic dim. brachycat. ἔμοι χρῆν ξῦμ||φόράν. Hec. 627.

dim. hypercat. ἔμοι χρῆν πή || μόναν γένε|σθαι. 628.

κῶπα πέμπο||μειāν τάλαι||νάν. 455.

τάλαιν' οὐκέ|τε σ' ἐμβάτεν||σῶ. 901.

trim. brachycat. τάλαιναι τά||λαιναι κόραι || Φρύγῶν. 1046.

trim. catal. or hendecasyllable :

ἀθῆρσοι δ' οἴ||ά τίν δράμοντες βάκχαι. Eur. Or. 1502.

ἡ μάτροκτόντες αῖμα χεῖ||ρε θέσθαι. 824.

ἔτλα καὶ Δᾶ || νᾶας οὐράνητον φῶς. Soph. Ant. 944.

trim. acat. ἀλλ' αἱ μοῖρες δέντα τίς δύναστις δεῖνα. 950.

Pæonic Metre.

A pæonic verse admits any foot of the *same time* as a pæon: viz. a Cretic, a Bacchius, or a tribrach and Pyrrhic jointly: a palimbacchius or third pæon are not often found. The construction of the verse is most perfect when each metre ends with a word.

Dim. brachycat. ὅμοδγάμος || κύρει. Phœn. 137.

Dim. catal. χάλκυδετά || τ' ἐμβόλα. 113.

Dim. acat. διοῖχόμεθ', || οἰχόμεθά. Orest. 179.
δρόμαδες ὡ || πτέροφόροι. 311.

Dim. hypercat. πᾶρα Σύμοῦντ || ιοῖς δχε||τοῖς. Orest. 799.
Θεῶν νέμε||στις εῖς Ελέ||ταν. 1356.

Trim. brachycat. κάταβοστρυχός ὅμμαστι || γόργος. Phœn. 146.

Trim. catal. βάλοιμι χρόνῳ φύγαδα | μελέδν. 169.

Versus prosodiacus.

This appellation is given to a verse in which choriambics are mixed with Iowics or pæons.

Dim. acat. αἱ δε λένδν | ἡλάκατρα. Eur. Or. 1429.
ιῆμάτα θ' ί|έτο πέδφ. 1431.

Dim. hypercat. μόλπαν δ' ἄπο, | καὶ χόροποι|ῶν. Hec. 905.
μάστον ὑπέρ|τελλόντ' έσι | δῶν. Or. 832.

Trim. brachycat. οὐ πρόσφορος | ἀμέριῶν | γένυρα. Phœn. 132.

Trim. catal. λάϊνεοῖς | Ἀμφίνρος | ὄργανοῖς. 114.

Trim. hypercat. μέγαλα δε | τίς δύναμις | δὲ ἄλαστον. Or. 1562.

Versus asynarteti.

Hec. 1080. δεῖνα, δεῖνα||πέπονθάμεν. troch. syz. + iamb. syz.
457. ἐνθά πρωτό||γόνος τε φοῖνιξ. troch. syz. + iamb.
penthem.

A verse of this kind in which a trochaic is followed by an iambic syzygy or vice versa, is termed *periodicus*.

Eur. Or. 1404. αἰλιτίδν, αἰλιτόν||άρχάν θάνατον. dact. dim. + anap. monom.

824. ἡ μῆτρα κτόνον||αιμᾶ χεῖρὶ θεσθαῖ. dact. dim. + troch. ithyphallic.

Hec. 915. ἐπιδέμνιδν ως||πέσσοιμ' ἐς εὐνάν. anap. monom. + iamb. penth.

Or. 960. στρατῆλατών||Ἐλλαδος πότ' ὄντων. iamb. monom. + troch. ithyph.

Phœn. 1033. ἑβάς, ἑβάς, ||ω πτέρουσσά γάς λόχευμά. iamb. monom. + troch. dim.

Hec. 1083. αἴθερ' ἀμπτα | μένδε οὐράνιον. troch. monom. + anap. monom.

Phœn. 1525. η τῶν πάροιθεν||εὐγέλι ξτέρος. iamb. penth. + dact. penth., called also *iambelegus*.

Verses, consisting of entirely irregular feet, are termed *polyschemasti*:

Οἰδίποδά | βρότῶν οὐδὲ , 1ά μάκαρι, Σώ. Soph. OEd. T. 1195.

A *Glyconeus polyschematistus* contains a choriambus in the second foot:

Ἄλεξάνδρος | εἰλάτιάν. Hec. 630.
 τῇ τοῦς ἄτω ήὲν φρόνιμω-
 τάτους νεώ νοντος έσθριώ-
 μένοι τρόφαις | κηδέμενοις
 ἄφ' αν τε βλάπτ τῶσιν, αφ' ὧν τ' ε. λ. Soph. El. 1058.
 καὶ βύτημας | ιππότομοις. Aj. 232.
 οὐδέν εἰλεῖτει γέτεις. Ant. 585.
 ω λεπάροδώ νον θύγατερ. Phœn. 178.
 ελιθριών βιδήτην πρόσσαγεις. Med. 989.

Hermann de Metr. L. II. c. xix. defines the following as *dister Cretics*, from Eur. Orest. 1415.

πρόσειπέ δ' ἀλ|λος ἀλ-
 λον πέσων | εν φύσι
 μῆ τοις εἰ|η δόλος·
 κιδεῖτε | τοῖς μὲν ου,
 τοῖς δ' οἱ ἀρινστάταν
 μηχανάν | εμπλέκειν
 παιδά την | Τύνδαριδ' ο
 μῆτρόφων τῆς δράκων.

The same species of verse is found in Esch. Suppl. 423.

As an exercise for the student, an analysis of the metres in the choruses of the Hecuba is subjoined.

στροφὴ α'. 444—453.

1. Αὐρᾶ, πῶντ̄|ᾶς αὐρᾶ, antisp. dim. catal. or Pherecratean.
2. ἀτ̄ πῶντ̄ | πόροῦς κδμῖ|ζεῖς, antisp. dim. hypercat. or periodicus dim. hypercat.
3. Θδᾶς ἄκα|ροῦς ἔπ' οἰδμᾶ | λιμνᾶς, Ion. a maj. trim. brach.
4. ποὶ μὲ τᾶν μὲ|λέαν πόρευ|σεῖς; the same as the second line.
5. τῷ δοῦλος|νός πρὸς οἰκόν Ion. a maj. dim. acat.
6. κτῆθεῖσ' ἄφιξ|δμοῖ ; iamb. dim. brachycat.
7. ἡ Δῶρεῖδος | ὅρμον αῖᾶς } as the fifth line.
8. ἡ Φθιᾶδος, | ἐνθᾶ καλλίσ- }
9. τῶν ὕδα|τῶν πάτε | ρα ; dact. dim. hypercat.
10. φᾶσιν | Απὲ||δάιον | γῦᾶς | λιπαῖ|νεῖν. Versus asynarletus: or antisp. trim. catal.

ἀντιστρ. α'. 454—463.

1. ἡ νᾶσων, ἄ|λιηρεῖ
2. κῶπα πέμπο|μενᾶν τᾶλαι|τῶν, *
3. οἰκτρᾶν βίδ|τᾶν ἔχουσαν | οἰκοῖς,
4. ἐνθᾶ πρῶτο|γδνός τε φοῖ|τιξ,
5. δᾶφνᾶ θ' ἵε|ροῦς ἄνεσχε
6. πτῷρθοῦς Λάτυι | φιλάτ
7. ὠδῖος ἄ|γαλμα Δῖᾶς ;
8. ξῦν Δῆλιά|σιν τε κοῦραῖς,
9. Ἀρτέμιδος τε θεῖ|ας
10. χρῦσεῖν | ἀμπύ|κα, τῷ|ξα τ' εῦ|λογῆ|σω ;

στροφὴ β'. 464—472.

1. ἡ Πάλλαδος | ἐν πόλεῖ, } Ion. a maj. dim. catal.
2. τᾶς καλλιδί|φροῖ Άθα- }
3. ναιᾶς ἐν κρό|κεψ πέπλῳ, antisp. dim. acat. or Glyconeus.
4. Σεῦξμαὶ ἄρ|μάτῃ πῶλοῦς, prosodiacus.
5. ἐν δαῖδαλε|αισὶ ποικιλ-
6. λοῦσ' ἀνθόκροδ|κοῖσὶ πῆναις, } Ion. a maj. dim. acat.
7. ἡ Τίτανῶν | γενέαν, † anapest. dim. brachycat.

* Observe, that in the first part of the verse, (as in 10.) a fourth epitrite answers to a trochaic dipodia in the strophe: these are commutable: thus in Eur. Hipp. 547. the first line of the strophe τῶν μὲν Οἰχᾶ|λιφ is answered in the antistrophe by ἄ Θῆβᾶς ί|έρον.

† This line does not correspond with the strophe: a transposition seems necessary: see the note.

‡ Heath terms this line a *Glyconeus polyschematistus*, having a molossus in the first foot, to which in the antistrophe a palimbacchius answers.

8. τὰν Ζεῦς | ἀμφὶπν | ρῷ, dactylic dim. hypercat.

9. κοῖμι|ζεῖ φλόγ|μῷ Κρόνο|δᾶς; dact. trim. hypercat.

ἀντιστρ. β'. 473—481.

1. ὡ μοῖ τέκε|ῶν ἔμῶν,
2. ὡ μοῖ πάτε|ρῶν, χθόνος θ'
3. ἄ κάπνῳ κάτ|έρειπέται
4. τῦφρῳενā, | δόρελῆπτός
5. πρὸς Ἀργεῖ|ῶν ἔγω δ' ἐν*
6. ξεῖνῷ χθόνῳ | δῆ κεκλημαῖ
7. δυῦλᾶ, | λίπουσ' | Ἄσιαν†
8. Εὐρῶ|πᾶς θέρα|πινᾶν,
9. ἄλλᾶ|ξᾶσ' Αἰ | δᾶ θάλα|μοῦς.

στροφή. 627—634.

1. ἔμοι χρῆν ξῦμ|φόρᾶν, antisp. dim. brachycat.
2. ἔμοι χρῆν πῆ|μδνᾶν γένεσ|θαῖ } antisp. dim. hypercat.
3. Ιδαῖαν ὅ|τε πρῶτον ν|λᾶν } antisp. dim. hypercat.
4. Ἄλεξάνδρος | εἰλάτηνᾶν Glycon. polyschem.
5. ζτάμεθ', ἄλιδν | ἔπ' οἰδμά ναῦ|στόλησῶν antisp. trim. cat.
5. Ξλένᾶς ε|πὶ λέκτρᾳ, τᾶν | καλ- Ion. a min. dim. hypercat.
7. λιστᾶν ὅ χρῦ|σδφᾶῆς anapest. dim. brachycat.
8. ἄλιδος αὐ|γάζει. choriam. dim. brachycat., or a dactylic penthemimer.

With this compare the ἀντιστρ. 635—642.

ἐπωδός. 643—651.

1. ἔπι δόρι, καὶ | φόνῳ, καὶ ἔ|μῶν epionic a minore.
2. μελάθρων | λῶβῷ· anapestic monom.
3. στένεῖ δὲ καὶ | τοῖς ἀμφὶ τὸν iam. dim. acat.
4. εὐρόδον | Εὐρῶ|ταν dactylic penthemimer.
5. Λάκαινα πόλυ | δάκρυτος ἐν | δόμοις κόρα· iam. trim. acat.
6. πόλιον τ' ἔπι | κράτᾳ μάτηρ epionic a minore.
7. τέκνων θάνον|τῶν τιθέται Glycon. polyschem.
8. χέρᾳ δρῦπτε|ται τε πάρει|ᾶν, prosod. dim. hypercat.
9. δῖαιμον ὅνυ|χα τιθέμενᾶ | σπάραγμοῖς. antisp. trim. cat.

στροφὴ α'. 893—901.

1. σὺ μὲν, ὡ πᾶ|τρὶς Ίλιᾶς, Ion. a min. dim. acat.

We have here a Bacchius answering to an Ionic a maj. in the strophe: verses may be assimilated rather more by making δαιδάλεαστ̄ of four sylls only: in which case the Bacchius will answer to an antibacchius.

To reconcile this line with the corresponding one of the strophe, I propose προλιποῦσ'. Musgrave suggests λείπουσ', but the aor. is necessary.

Paged wrong from here.

2. τῶν ἔπορθη|τῶν πολιτεῖς trochaic hepthem.
3. οὐκέτι λέξει· τούδε Ελ-choriamb. dim. acat.
4. λαϊων νέφος | ἀμφὶ σὲ ερῦπ|τει, prosodiacus dim. hyperca
5. δόρι δῆ, | δόρι πέρσαν. anapestic penthem.
6. ἄπο δὲ στέφαιται κέκαψ|σαι Ion. a min. dim. hypercat.
7. πυργῶν, κάτα | δ' αἰθαλοῦ Ion. a maj. dim. catal.
8. κῆλιδ' οἰκτρό|γάταν κέχρω|σαι, } antispastic dim. hypercal
9. τάλαιν· οὐκέτι σ' ἐμβάτεν|σώ. }

With this compare ἀντιστρ. a'. 902—910.

στροφὴ β'. 911—920.

1. ἔγω δε πλόκα|μόν ἄναδετος } iamb. dim. acat.
2. μετραῖτν ερ|ρύθμιζομάν } iamb. dim. acat.
3. χρυσεῶν εἰσὶ πτρων iamb. penthem.
4. λεῦσσοῦσ' ἄτερ|μότρας εἰς αὐγᾶς, epionic a min.
5. ἔπιδεμ|νίδν ὡς || πέσουμ' | εὐτράν. asynartetus.
6. ἄτα δε κέλαδος | ἔμδλε πολίν. } iamb. dim. acat.
7. κέλευσμά δ' ἦν | λάτ' αστοῦ Τροι- } iamb. dim. acat.
8. ἀς τόδ'· ὁ παιδεῖς Ελλάνων, | πότε ερionic a min. brachyc
or, according to the Schol. antisp. trim. brachyc.
9. δῆ, πότε τάν | Ιλιάδα | σκόπιαν choriamb. trim. catal.
an anapestic dim.
10. πέρσαν|τές, ηξέτρ' οἰκοῦς ; iamb. hepthem.

With this compare ἀντιστρ. 921—930.

ἔπωδός. 931—938.

1. τάν τοῖς Διόσκουροιν Ελέναν καστν, ί- } asynarteti or ias
2. δαιῶν τε βιυτάρ || αἰνόπαριν, κάταρρ } legi.
3. διδοῦσ', | ἔπειμε iambic penhemimer.
4. γὰς ἐκ πάτρω||ᾶς ἀπωλεῖσεν asynartetus: iamb. syzyg
trochaic penthem.
5. ἐξωκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ' as the first.
6. ἄλα|στρόσ | τὸς οἱ | Σύς· iambic hepthem.
7. ἀν μῆτε πέλα|γος ἄλιδν ἄπα|γαγοῖ | πάλιν, iamb. trim. ε
8. μῆτε πᾶτρῷδν ικυτρ' ἔσ | οἰκόν. Logaædicus.

C O D I C U M I N D E X,

QUOS, AUT AB ALIIS AUT A SE INSPECTOS,
AD HANC FABULAM ADHIBUIT PORSONUS.

Ms. Par. 2712. quæ sunt Brunckii membranæ, a Musgravio, deinde diligentius a Brunckio, collatus.

¶. 1. 2. 3. Augustani tres apud Hermannum. Quarti fragmentum continet antum 17 versus, 1261—1277.

Variæ lectiones e Ms. notatæ in Aldin. exemplaris margine, quod mecum ommunicavit vir doctissimus et amicissimus, Carolus Burneius junior.

Ms. Collegii Corporis Christi apud Cantabrigienses, cuius usum mihi humanissime concessere Collegii ejus Magister et Socii.

¶t. Bibliothecæ publicæ Cantabrigiensis, notatus Mm. 1. 11.

¶t. Excerpta e Ms. quodam Cottoniano, Barnesianæ margini in Bibliotheca Bodleiana adscripta.

Bibliothecæ publicæ Cantabrigiensis, notatus Nn. 3. 13.

Fragmentum Hecubæ in eodem volumine, a versu 712. ad finem, cum E. clerumque consentiens.

Parisiensis, cuius lectiones quasdam enotavit amicus meus.

Ms. Harleianus 5725. in Museo Britannico.

Harleianus 6300. ibidem.

Regiæ Societatis codex recentior, Kingio optimus vocatus.

Ms. Ayscough. 4952. in Museo Britannico.

N. duo exempla in eodem volumine Bibliothecæ publicæ Cantabrigiensis, notato Nn. 3. 14.

Iosq. I. 2. 3. 4. Ms. quatuor Mosquenses apud Beckium.

. vel Lib. P. liber impressus in Bibliotheca Parisiensi, cum Ms. collatus, unde varias lectiones exscripsit Musgravius.

.. Alter Regiæ Societatis codex.

E K A B H.

ΥΠΟΘΕΣΙΣ.

Μετὰ τὴν Ἰλίου πολιορκίαν οἱ μὲν Ἕλληνες εἰς τὴν ἀντιπέραν Τρφάδος Χερ-
μόησον καθαρμίσθησαν. Ἀχιλλεὺς δὲ, νυκτὸς δραθεὶς, σφαγῆγαι τῇσιον μίαν
τῶν Πριάμου θυγατέρων, οἱ μὲν οὖν Ἕλληνες, τιμῶντες τὸν ἥρωα, Πολυξένην,
ἀποσπάσαστες Ἐκάβης, ἐσφαγίασαν. Πολυμήστωρ δὲ, ὁ τῶν Θρᾳκῶν βασιλεὺς,
ἐπὶ τῶν Πριάμιδῶν Πολύδωρον κατέσφαξεν· εἰλήφει δὲ τοῦτον παρὰ τοῦ Πριάμου
ὁ Πολυμήστωρ εἰς παρακαταθήκην μετὰ χρημάτων. ἀλούσης δὲ τῆς πόλεως,
κατεσχεῖν αὐτοῦ βουλόμενος τὸν πλοῦτον, φονεύειν δρμησε, καὶ φιλίας δυσ-
τυχοῦς ὀλγάρησεν. ἐκριφέντος δὲ τοῦ σώματος εἰς τὴν θάλασσαν, τὸ κλυ-
μένον πρὸς τὰς τῶν αἰχμαλωτίδων σκηνὰς αὐτὸν ἔξεβαλεν. Ἐκάβη δὲ τὸν
πικρὸν θεασαμένη ἐπέγυν· καινωσαμένη δὲ τὴν γυνώμην Ἀγαμέμνονι, Πολυ-
μήστορα σὺν τοῖς παισὶν αὐτοῦ ὡς ἐαυτὴν μετεπέμψατο, κρύπτουσα τὸ γε-
γοῦς, ὡς θησαυροὺς ἐν Ἰλίῳ μηνόσῃ αὐτῷ. παραγενομένου δὲ τοὺς μὲν νίοὺς
κατέσφαξεν αὐτὸν δὲ τῶν ὀφθαλμῶν ἐστέρησεν. ἐπὶ δὲ τῶν Ἑλλήνων λέγουσα,
τὸν κατήγορον ἐνίκησεν. ἐκρίθη γάρ οὐκ ἄρχειν ὡμότητος, ἀλλ' ἀμύνασθαι τὸν
κατάρξατα.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ.

ΕΚΑΒΗ.

ΧΟΡΟΣ *αἰχμαλωτίδων γυκαικῶν*.

ΠΟΛΥΞΕΝΗ.

ΟΔΥΣΣΕΥΣ.

ΤΑΛΘΥΒΙΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΑΓΑΜΕΜΝΩΝ.

ΠΟΛΥΜΗΣΤΩΡ *καὶ οἱ παῖδες αὐτοῦ.*

Ε Κ Α Β Η.

Ειδαλ. ἩΚΩ, νεκρῶν κευθμῶν καὶ σκότου πύλας
λιπῶν, ἵν' Αἰδης χωρίς ὄκισται θεῶν,

1. " This passage is thus turned, with some freedom, by a poet cited by Cicero, Tusc. i. 16. *Adsum atque advenio Acheronte vix via alta atque ardua.* Demosthenes, de Cor. p. 571. ed. Tayl., mentions it as one of the passages of the tragedians in which Aeschines had been guilty of a wrong pronunciation. Aristophanes openly ridicules it, in Athen. xii. p. 551. B. Καὶ τίς νεκρῶν κευθμῶν καὶ σκότου πύλας Ἐτλη κατελθεῖν, more covertly, iii. p. 112. F. "Ηκὼ Θεαπλονος ἀρτονάλιον λιπῶν, ἵν' ἔστι κριβάνων ἄδωλα. (Thus Toup, *Emend. ad Sud.* P. i. p. 15., correctly; for the edition of Aelius has, Θεαπλων, δι. &c.) Menippus in Lucian's Necyomantia, who represents himself as having returned from the infernal regions, appropriates the whole distich to himself. The author of the *Christus Patiens*, generally known by the name of Gregorius Nazianzenus, who rarely cites this play, has this line with a slight alteration, 1508.; this and the following, 2021. 2022." Porson.

" "Ηκὼ has regularly the signification of a past action, of the perfect, not *I come, am in the act of coming, but I am come, I am here, adsum*, as ἐλήλυθα, and the imperf. ηκον answers to the plusq.-perf. Herod. vi. 100. Aelius

νης—φράζει τοῖσι ήκουσι τῶν Ἀθηναίων πάντα τὰ παρεόντα σφι πρήγματα, to those who were come. Comp. 104. viii. 50. 68. Thus Aristoph. Plut. 281. uses ηκει for ἀφίκει, v. 265." Matth. Gr. Gr. § 504, 2. Dawes M. Cr. 49.

κευθμῶν. Cf. Soph. Antig. 818. Ἐτλη τόδε ἀπέρχη κεῦθος νεκίων. II. X. 482. Νῦν δὲ σὺ μὲν Ἀΐδης δόμοις, ὅπερ κεύθεσθαι γάλης, Ἐρχεαι. Eur. Alc. 125. προλιποῦσ· Ἡλθεγένερας σκοτίους Αἴδηος τε πύλας. Compare the opening lines of the Troades and the Bacchae.

2. φκισται. See the note on Eur. Med. 6. respecting the propriety of inserting the iota in the text instead of writing it under. The latter method Porson attributes to the 13th century. " Those who have paid attention to the investigation of various readings are aware how frequently Ν and Η are interchanged. Archestratus, in Athen. vii. p. 305. Ε. κάνει ισόχρυσος έηι: Eustathius, in quoting him on Od. T. p. 1872, 17—706, 8. reads έηι. Again in Athen. xiii. p. 599. D. critics have correctly changed παρφυρένι into παρφυρέηι. Pratinas, ibid. xiv. p. 622. C. (as I infer from p. 624. F.) Ζοι, Βάρχε, τάνδε μούσαν ἀγλαιόμεν, Ἀπλοῦν ρυθμὸν χέοντες αἰόλῳ μέλει, Καὶ μὰ τὸ παρθένεστον οὕτι ταῖς πάρος Κεχρήμενα πανάδασιν, ἀλλ' ἀκήρατος

Πολύδωρος, Ἐχάρης ταῖς γεγὸντις Κισσέως,
Πριάμου τε πατρός· ὃς μὲν, ἐπεὶ Φρυγῶν πόλιν
κύριον, ἔσχε δοῦλον πεσεῖν Ἑλληνικῶν,
δείσας, ὑπεξέπεμψε Τρωϊκῆς χθονὸς
Πολυμήστορος τρόπος δῆμα, Θρησκίου ξένου,
ὃς τὴν ἀγίστην Χερσονησίαν ελάνα
στείρει, φίλιστον λαὸν εὐθύναν δοῦλον.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρᾳ
πατήρ, οὐ, εἴ ποτε Ἰλίου τείχη πέσοι,
τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίον.

10

Κατάρχομεν τὸν θύμον. Since the Ms. A. gives κεκρημένωνδαισιν, read, Κατάρχεται απαρθενεντον οὕτι ταῖς πάροι Κεκρημέναν θύμοιν. Put the second verse into a parenthesis, and join μοῦσον παιών, &c. &c. &c. In the end of book xv. p. 701. F. the same Ms. gives the following words: Βίμυζον δὲ λύχνον εἴρηκε φίλυλλος σωκατ θρυαλλίδ' ηγένει. Whence we obtain a perfect iambic. Καὶ λύχνον δίμυζον οἶσον, καὶ θρυαλλίδ', ήν δέην." Porson. See 481.

3. " Homer, Il. II. p. 718. makes Hecuba the daughter of Dymas not Cisseus. Virgil follows Euripides, Aen. x. 705. The other Latin poets Virg. I." Porson. Not Ovid. Met. xiii. 620. Ergo aliis latrasse *Dymantida* flebile visum.

6. ὑπεξέπεμψε: Virg. En. iii. 49. *Hunc Polydorom autem quoddam cum pondero magno Inselis Priamus sumum mandarat alienum Threicio regi, cum jam diffideret armis Dardanis, cinqique urbem obsidione videret.* Ovid Met. xiii. 430. *Est, ubi Troja fuit, Phrygiæ contraria tellus, Bistonis habitata viris. Polymestoris illic Regia dives erat, cui te commisit alienum Clam, Polydore, pater, Phrygusque removit ab armis.*

8. " Aldus and MSS. have Χερσονησίαν both here and in v. 33. But since the tragedians never use *pp* for *ρρ* nor *ττ* for *σσ*, I have restored the other form, after Brunck and Beck. Thus

in v. 270. Aldus has ήπτον, although in v. 322. he preserves the proper form ήστον." Porson.

9. δόρι, with a *sceptrum*: Eur. Hipp. 979. ήσ δόριν κρατεῖ δόρυ. Justin 12. 2. Per ea adhuc tempora Reges hastas pro diademate habebant, quam Graci σκῆπτρα dixerunt: nam et in origine rerum pro Diis immortalibus veteres hastas coluerunt: ob cujus religiosia memoriam adhuc Deorum simulacra hastae adduntur. Festus Hasta olim summum armorum instrumentum significabat: neque vero tantum imperium militare, sed et summam etiam in civibus auctoritatem hastae communiter designavit.

10. ἐκπέμπει, οὐ εἰη. "The optative in certain combinations is put after verbs of the present time, e. g. when the present (*historicum*) is put for the aorist, as in the Latin also, 'he con. imperf. follows the present.' Matth. Gr. Gr. § 518.

12. μὴ σωδύσ, μὴ μαντ, i. e. abundante: Orest. 931. Οὐ τῆς γε τόλμης οὐ σωδύσ γενήσεται: thus Hipp. 193 Δι' ἀπειροσύνης ἄλλου βιότου, Κοῦν ἀπόδεξι τὸν τρόπον γατας, where οὐκ ἀπόδεξι stands for καλιψόν: see Monk's note. Kidd on Dawes M. Cr. p. 226. Thus Spencer, Hymn of Love: 'How falls it then that with thy furious fervour Thou dost effect as well the not-deserter, As him that deth thy lovely hosts despise?'

πατος δὲ οὐ πριαμιδῶν ὁ καὶ με γῆς
έπειμψεν οὔτε γὰρ φέρειν ὅπλα,
ἴγχος οἶος τὸν γέων βραχίονι.

15

μὲν οὖν γῆς ὅρθ' ἵκειθ' ὄρισματα,
γοι τὸν ἀθραυστοι Τρωϊκῆς ἡσαν χθονὸς,
τῷος τὸν ἀδελφὸς ὄνυμας ηὐτύχει δορὶ,
ὡς παρ' ἀιδοὶ Θρηνὶ, πατρῷα ζένω,
ραισιν, ὡς τις πτόρθος, ηὐξόμην τάλας.

20

Ι δὲ Τροία θ', "Ἐκτορός τὸν ἀπόλλυται
χὴ, πατρῷα θ' ἴστια κατεσκάφη,

It appears capable of being
as in the Schol. Baroce. by
νέαταν, quae res scilicet.
Understand it for δὲ δ. The
ight be removed by adopting
εἰς φ of the Harl. Ma.; which
ound in the Ms. Cant. and
δὲ and φ Schol. in M. I do
that δ and φ are sometimes
τὸν δὲ and δι' φ, but the former
tion I consider as preferable
ace. Suppl. 163. Εἴψυχίαν
ἀντ' εὐθουλίας, "Ο δῆτα πολ-
τε στρατηλάτας: where δ re-
επεῖδεν εἴψυχίαν ἀντ' εὐ-
Iph. A. 469. Γήμας δ Πριάμου
με εἴργασται τάδε: Mackland
judiciously given δ for δε,
μαι Πάριν." Porson. Phæn.
νοῦν πρὸς αὐτὸν οὐκ ἔχων,
"Ο καὶ νιν ἔσφηλ". But
explanation is very forced
only for δι' δ, therefore: as
150. δ καὶ δεδοικα μὴ σκο-
δε θεοί. 270. δ καὶ δεδοικα,
νῶν ἔσω λαβόντες οὐ μεθῶσ'
χρόα.

ματα. Schol. ἀρτὶ τοῦ οἰ-
τεριορισμὸς γάρ τῆς εὐ τῷ πέ-
πύργοις ὥστε τῆς γῆς δρίσ-
το, πύργοι Τρωϊκῆς χθονὸς,
νιν. δτὶ δὲ ἔστι ταῦτα, μαρ-
τὶ ἐπει δὲ Τροία—" δ ἐπεφερε
νό, δηλῶν ὡς ταῦτα σήμαντα
pp. 1457. "Ω κλείν' Αθηνῶν,
θ δρίσματα. See below 1190.
Thus: while the boundaries

of the country remained undisturbed:
ἔκειτο δορ γη: as Herod. vii. 198. ἀλ-
λος ποταμὸς, τῷ διομα κεῖται Δό-
ρας.

20. "An imitation of Homer, & δ
ἀνέδραμεν ἔργει Ιερος." Porson.

21. "ἀπόλλυται. Thus Brunck's
membrane, a Ms. in the Cambridge
University Library (which I have else-
where denoted by M.), Thomas Ma-
gister in Ψυχὴ, Eustathius on Il. E. p.
545, 29=413, 50. A. 850, 62=790,
38. N. 958, 59=939, 23. N. B. The
first number refers to the page of the
Roman edition, the second to that of
the Basil. Aldus and others hav-
ἀπάλλητο. But the tragedians so fre-
quently employ different tenses, that
such variations appear to have been
the result of design." Porson. Cf. 25.
27. 266. Virg. Aen. iii. 53. Ovid. Met.
xi. 1. 434.

22. "In the adj. πατρός is con-
tained the subst. πατήρ, to which
αὐτὸς refers. An instance very
similar is supplied by Sophocles,
Trach. 259. ἔρχεται πόλιν Τὴν Εὐ-
ρυτελαν τόνδε γὰρ μεταίτιον Μάκαν
βροτὸν ἔφασκε τοῦδ' εἶναι πάθοντι.
Rather different is the idiom which is
often found in other places; for in-
stance in Isocr. Panath. p. 273. A. B.
Τῆς δὲ ἡμετέρας ἔτι βασιλευούσης, ἐφ'
δω καὶ πόλεμοι πλείστοι, καὶ κίνδυνοι
μέγιστοι συνέβησαν. The Latins have
also imitated this construction. Pa-
cuvius in the tragedy of Teucer,

αὐτὸς δὲ βαρὺ πρὸς θεοδυῆτα πίτνει,
σφαγεῖς Ἀχιλλέως παιδὸς ἐκ μιαφόνου,
κτείνει μὲ χρυσοῦ, τὸν ταλαιπώρον, χάριν
ξένος πατρῷος, καὶ πτοεύει τὸ οἴδμι ἄλος
μεθῆχ, οὐ αὐτὸς χρυσὸν ἐν δόμοις ἔχη.
κεῖμαι δὲ ἐπ' ἀκταῖς, ἄλλοτε ἐν πόντου σάλῳ,
τολλοῖς διαύλοις κυμάτων φορούμενος,
. ἄκλανστος, ἄταφος· νῦν δὲ υπέρ μητρὸς φίλης 25
90

Quoted by Cic. de Orat. ii. 46. *Nec quo PATERNUM ad aspectum ei veritus,
quem scire exacia indigem Liberum
la cerasti, orbasti, extinxi.*" Porson.
Other instances are given by Matth.
Gr. Gr. § 435. Thus also perhaps
Sop h. Antig. 410. may be understood:
*Καθίμεθ ἔκρων ἐκ πάγων ὑπήνεμοι,
Οσμὴν δὲ αὐτοῦ μὴ βάλοι, sc. δὲ διε-
μοι,* contained in ὑπήνεμοι.

23. "αὐτὸς τε Aug. i. 2." Porson.
On the death of Priam, see Virg. Aen.
ii. 550.

πίτνει. This form is condemned
by Elmsley in the following note on
Iur. Heracl. 77. "Pitnē verbum
circumflexum esse statuerunt gram-
matici, cuius acerius esset πίτνον.
Hinc passim apud Euripidem
reperiens πίτνω, τις, εἰ, οὖσι, εἰ, εἰ,
εἰ, εἰσα, οὔπτει, οὔπτει, et similia;
nunquam πίτνω, τις, εἰ, οὖσι, εἰ,
εἰ, εἰσα, οὔπτει. Diversam sunt ejus-
dem verbi formes πίτνω et πίτνω, ut
μένω et μίνω. Veram scriptorum ab
Heathio propositam, celato Heathii
nomine adoptavit Brunckius ap. Soph.
Ced. Col. 1754. "Ο τέκνον Λίγεος,
προσπίτνομέν τοι. Quod paulo ante
in eadem fabula 1732. legitur, πίτνε,
præteritum imperfectum est. Apud
nosatum Suppl. 691. πιτνόντων par-
ticipium esse præsentis temporis os-
tendunt alia duo participia in eadem
sententia, ἐκκυβιστόντων et λειτόρ-
των." See Med. &c. 859. 1202. In
v. 150. Elmsley objects also to πι-
τνόντει as not a tragic form.

25. Homer Il. T. 407. ascribes the
death of Polydorus to Achilles: Αἴτηρ

δὲ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδορον
Πριαμίδην, τὸν δὲ οὗτον πατὴρ εἰστε κα-
χεσθαι, Οὐνέκα οἱ μετὰ ταῖσιν νεώτεροι
ἴσκε γόνοιο. It is to be observed also
that Virgil differs from Euphr. re-
pecting the disposal of the curse of
Polydorus: iii. 45. Nam Polydoru-
ego: hic confixum ferrea textit Telor-
um seges, et jaculis increvit acuta.
Ovid coincides with Virgil, Met. vii.
437. Et, tanquam tolli cum corpore
crimina possent, Exanimem e scopulo
subjectas misit in undas.

27. μεθῆχ' οὐ—Ἐρp. "Frequently
the conj. is used, although the pre-
ceding verb be in the time past, οὐ,
when the verb, which depends upon
the conjunction, shows an action which
is continued to the present time; II.
E. 127. 'Αχλὸν δ' αὐτὸν δέκανθον
ἔλον, ή πρὸτερήν, 'Οφρ' εὖ γινάσκει
ἡμέντεν δέκανθον δέκανθον, because at
the time at which Minerua is speak-
ing, γινάσκει is a consequence still
continuing of the past action δέκανθον
ἀχλόν. Comp. Ἑσch. Pr. 462. Choeph.
730." Matth. Gr. Gr. § 518.

28. "Αλλοτε is similarly suppressed
in Soph. Trach. 11. Φοιτῶν ἐναργῆς
ταῦρος, ἄλλοτε πιόλος Δράκων ἐλακτάτης
ἄλλοτε ἀνδρείων κύτει Βούτρων." Por-
son. Apoll. Rh. iii. 297. ἀπαλὰς δὲ
μετεγραπτό παρεῖλας, 'Εσ χλδον, ἄλ-
λοτε ἐρευθος. Τοις τέως is omitted in
v. 19. τόσον in v. 56. See Porson on
Orest. 291.

29. διαβλοις κυμάτων, reciprocis
fluctibus, the ebb and flow. See Bioml.
Gloss. on Ἑσch. Ag. 935.

30. ἄκλανστος, ἄταφος. Od. A. 66.

κάβης ἀίσσω, σῶμα ἐρημάσας ἔμοι,
ιταῖον ἥδη φέγγος αἰωρούμενος,
οὐπέρ ἐν γῇ τῇδε Χερσονησίᾳ
ιτηρ ἐμὴ δύστηνος ἐκ Τροίας πάσα.
Ἄτες δὲ Ἀχαιοὶ, ναῦς ἔχοντες, ἡσυχοί
στουσ', ἐπ' ἀκταῖς τῇσδε Θρησκίας χθονός.
Πηλέως γὰρ παῖς, ὑπὲρ τύμβου Φαρεὶς,
ιτέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλλησικὸν,

35

ἐκλαυστον, θλαυτον, ἵνα διθεσ-
τει. Soph. Antig. 29. Ἐγν
θον, θταφον, οιωνοις γλυκού
ν. Virg. En. xi. 372. ικκη-
μετaque turba.

Allος being generally a diminutive in the Attic poets, Pierson on p. 301. prefers ἀναίσσω. But usages are adverse: Ηesch. 70. Ήτελέσθητος οὐν φυγή: Hes. A. 12. Τί δὲ εἴδε σκηνῆς
φροντίς; Rather therefore than see places with Pierson, let us little license to poets." Porson. position διθεσ applied to ghosts &c, flitting in the air, occurs H. 91. Orest. 667.

Τρίταλον φέγγος, a strange, yet unusual expression, for the τρίτον. Euripides supports by another instance, Hipp. δὲ δὲ τρίταλον γ' οὐδε' θερος (where see Monk.) It is singular at this very expression, τρίταλον is used by the Scholiast on Diogen. 57. p. 99. n. ed. The author of the Christ. Pat. a line in view, 1779. 2016."

Τρίταλος ήδη αἰωρούμενος have been correct. See m. Lex. N. T. v. Τεταρτάνος. this form imply in themselves sign of time, and require no adjunct as φέγγος or ημέρα. Id. E. 266. τεμπταῖοι δὲ Αἴγυπ-
τικεβα, after an interval of five Ετοι τρίτον φέγγος αἰωρούμενος not be the same as τρίταλον φ. former would merely imply g about on this third day, but

the latter for three whole days, three days successively. See Class. Journ. No. LXXX. p. 344.

35. Εχόντες for κατέχοντες, putting in to shore, resting at anchor: Herod. vi. 95. Παρὰ τῷ Ήπειρῷ λόχος τας πέτας sometimes ναῦς is omitted: Thuc. ii. 25. σχόντες τῆς Ηλείας ἐς Φειδόν.

ἥνχοι θάσσουσι, for μένοντι, as in 895. Bacch. 622. ήνχοι θάσσου Hel. 1090. ήνχοι παθώμενα, Soph. A. 325. ήνχοι θάσσει.

37. ὑπὲρ τύμβου. Virgil, Fn. vi. 322. represents this tomb as being in Troy: O felix una ante alias Pnamena virgo, Hostilem ad tumulum Trojae sub moenibus alius Jussa mori' Ovid. Met. xiii. 442. coincides with Euripides, in fixing it in Thrace.

38. 39. "στράτευμ" εἰσίνετας, as Julian, Or. i. p. 29. A. δικῆτας τὸ στράτευμα: where Petavius would read τοῦ στρατιώτας: without necessity, as Wyttensbach shows from another passage p. 24. A. ταῦτα δρῶντες τὸ στράτευμα, in Bibl. Crit. vol. iii. part ii. p. 35. Editions and Mas. have also εἰσαλιαν, which later editors have corrected, at the suggestion of Dawes p. 196. ed. Burgess, who remarks that it is not an Attic form." Porson. See Phen. 3. "A noun collective in the singular and feminine, or neuter, is often accompanied by the adj. in the plural and masculine: Ηesch. Ag. 588. Τροῖης ἄλοττες δὴ τότε' Ἀργείων στόλοι." Matth. Gr. Gr. § 434. l. b. See below 886. 889. Luke ii. 13. Πλῆθος στρατιῶν οὐρανίου, αἰρούμενων τὸν Θεόν. Eur. Heracl. 800. Ξεῖν γάρ οὐλ-

πρὸς οἶκον εὐθύνοντας ἵναλίαν πλάστην
αἵτει δ' ἀδελφὴν τὴν ἐμὴν Πολυξένην
τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν.
καὶ τεύξεται τοῦδ', οὐδὲ ἀδώρητος φίλων
ἴσται πρὸς ἄνδρῶν· ἡ πεπρωμένη δ' ἔγει
θαυεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἥματι.
δυοῖν δὲ παίδοιν δύο νεκρὰ κατόψεται
μήτηρ, ἐμοῦ τε, τῆς τε δυστήνου κόρης.
Φανήσομαι γὰρ, ὡς τάφου τλήμαν τύχω,
δούλης ποδῶν πάροιθεν ἐν κλυδωνίᾳ
τοὺς γὰρ κάτω σθένοντας ἐξητησάμην
τύμβου κυρῆσαι, κείσ χέρας μητρὸς πεσεῖν.
τούμὸν μὲν οὖν, ὕστορε πήθελον τυχεῖν,

40

45

50

λήλοισιν διπλίτην στρατὸν Κατὰ στόμ' ἐκτείνοντας ἀντετάξαμεν. Soph. Phil. 356. Aesch. Prom. 803. Grammarians call this the Σχῆμα σολοικοφανὲς, or πρὸς τὸ σημανθμένον.

41. “λαβεῖν all the Edd. and MSS. with which I am acquainted. Yet λαχεῖν seems better. Λαχεῖν γέρας is found in Homer Il. Δ. 49. Ω. 70. A poet in Porphyry, de Abst. ii. 58. δοτις ἐλπίζει θεοὺς Χαίρειν ἀπαρχαῖς καὶ γέρας λαχεῖν τόδε. Soph. Aj. 825. ΑΙΤΗΣΟΜΑΙ δέ σ' οὐ μακρὸν ΓΕΡΑΣ ΛΑΧΕΙΝ. Thus Aldus and the old editions and the best MSS. Triclinius has adopted λαβεῖν, which is found in the margin of the second Florentine ed. 1547. Not that I deny that λαβεῖν γέρας is good Greek, and even used by the tragedians, as in Andr. 585. Neoptolemus ἔλαβε γέρας, viz. Andromache. But this is not to the point. For he received her, ἔλαβεν ἔξαιρετον, Tro. 276. as Agamemnon Cassandra 251. The other chiefs drew lots.” Person. But since, as Schæfer remarks, λαχεῖν γέρας signifies to obtain by drawing lots, λαβεῖν γέρας to receive under any circumstances, the inference seems to be that γέρας λαβεῖν is the better reading. Cf. Iph. T. 243. θεᾶ

φίλον πρόσφαγμα καὶ θυτῆμα Ἀρτὶ μίδι.

43. ἡ πεπρωμένη, understand μάρη or τύχη. Eur. El. 290. πεπρωμένη γὰρ μοῖραν ἐκπλήσσας φόνου: Alc. II. καὶ ξῆν παρελθὼν τὴν πεπρωμένη τύχην.

44. “Thus Brunck from the *membrane*, which is more metrical than the reading in Aldus and edd. generally: τὴν ἐμὴν τῇδ' ἥμέρα. Than also the Ms. in the public library at Cambridge (Cant.) had at first; but now that commonly received.” Person.

49. αἰτέω, to ask, ἐξαιτέω, to succeed in asking: as φεύγω and ἐκφεύγω, Phœn. 1231.

51. δσονπερ ἥθελον τυχεῖν, for δσονπερ. “These verbs (τυγχάνω, λαγχάνω, κυρέω, etc.) are very often construed with the accus.: τυγχάνω. Soph. ΟΕδ. T. 598. Eur. ΟΓ. 676. Τὸ δ' αὖ δύνασθαι παρὰ θεῶν χρῆσαι τυχεῖν. Med. 756. τυχοῦσ' ά βούλομαι: and in the sense of to attain, Il. E. 582. With λαγχάνειν the accus. is more common than the gen. Soph. El. 751. στρατὸς—ἀνωλόλυξε τὸν νεαρλαρ, ΟΓ. ἔργα δράσας, οἷα λαγχάνει κακό: (Eur. Hec. 41.)—κυρέω, Aesch. S. c. Th.

ἔσται γεραιῷ δὲ ἐκποδῶν χωρήσομαι
Ἐκάβῃ περὶ γὰρ οὐδὲ ὑπὲρ σκηνὴν πόδα
Ἄγαμέμνονος, Φάντασμα δειμαίνουσ' ἐμόν.

Φεῦ. ὃ μῆτερ, ητίς ἐκ τυραννικῶν δόμων
δούλειον ἥμαρ εἶδες, ὡς πράσσεις κακῶς,
οὔσοντερ εὖ ποτ᾽ ἀντισηκαστας δέ σε
Φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

Ἄγετ, ὡς παῖδες, τὴν γραῦν πρὸ δόμων,
ἄγετ ὄρθοῦσαι τὸν ὄμόδουλον, 55
Τραύδες, ὑμῖν, πρόσθε δὲ ἀνασταν
λάβετε, Φέρετε, πέμπετε,
αἰρετέ μου δέμας, 60

κακότοις κεκλήσητε τοὺς εὖ κυρήσας,
cially in the sense of to meet with,
nd. Eur. Hec. 698—690. Rhes.
697." Math. Gr. Gr. § 363.
change of construction is most
ent with a neuter plural: 282.
τὸν & μὴ χρεών. Soph. Ed. C.
τοῖς & τεύξει, although this ex-
e may also be explained on the
tiple of attraction.

Thomas Magister: "Ἐκποδῶν τῷ
ἐγένετο κρείτον, η ἐκποδῶν τοῦ
τοῦ. Εὐριπίδης ἐν Ἐκάβῃ—γεραιῷ
ποδῶν χωρήσομαι Ἐκάβῃ. By this
means to imply that ἐκποδῶν is fol-
lowed by a dat. of the person: Phoen.
τυράννοις ἐκποδῶν μεθίστασο. A
of the thing is very usual: Phoen.
Med. 1219. also a dat. Orest.

§ 5. The pronoun δέε is gene-
used on the appearance of a new
acter on the stage, and has the
of δέε or δέντρο. See Elmsley
ur. Heracl. 81. Monk Alc. 137.
And for ὅπδ, King's correction, I
too hastily adopted. Musgrave
conjectures πρό, but since some
have σκηνὴν, he prefers ὅπὲρ
ν, i. e. ultra, as ὅπὲρ τέρεμνα
L. 1365. Therefore I have ad-
δέε on his conjecture, σκηνὴν
e authority of the Ms. Cant. M.
although σκηνῆς is defensible."

Porson. Cf. 659.

περὶ—πόδα. Verbs neuter signify-
ing motion are frequently followed by
an accus.: see below 1054.

55. "When φεῦ, εἰρ., ἔτα, and simi-
lar interjections, are independent of
the verse, I put a full stop after them;
when they form part of the verse, a
smaller one or none at all." Porson.

56. πρόσσεις κακῶς, you fare ill:
ποιεῖς κακῶς, you act ill.

57. ἀντισηκάστας—τῆς πάροιθ' εὐ-
πραξίας, ἔνεκα being understood; or
the construction may be: σηκώσας
ἀντὶ τῆς πάρ., εὐπρ., having made an
equipoise, a balance (of evn.) equal to
your former good fortune. See Blom-
field's Gloss. on Aesch. S. c. Th. 443.
The substantive ἀντισηκάστις, equipoise,
is found in Herod. iv. 50.

58. "τὴν ὄμόδουλον τὸν Aldus and
several Ms. Later editors have re-
jected τὸν: but since τὸν and πρόσθε
are properly in opposition to each
other, I have rather expunged the
article as useless. The Ms. Aug. I.
2. L. it is true omit τὸν: but impro-
perly. In v. 797. Τύραννος ἦν ποτ',
ἀλλὰ τὸν δούλη σέθεε. Εἴπαις ποτ'
οὐσα, τὸν δὲ γραῦς, ἔταις θέμα. Andr.
65. "Ω φιλτάτη ξύδουλε σύνδουλος
γὰρ εἰ Τῇ πρόσθ' ἀνάσσῃ τῷδε, τὸν δὲ
δυστυχεῖ." Porson.

59. "Aldus and some Ms. δείρατε.

γεραιᾶς χειρὸς προσλαζύμεναι·
κάγῳ σκολιῷ σκίτων χερὸς
διερειδομένα, σπεύσω βραδύπουν
ηλυσιν ἔρθρων προτιθεῖσα.
ἢ στεροκὰ Διος, ἢ σκοτία Νὺξ,
τί ποτ' αἴρομαι ἔνυχος οὔτω
δείμασι, φάσμασιν; ἢ πότνια Χθῶν,
μελανοπτερύγων μάτερ ὄνείρων,
ἀποπέμπομαι ἔνυχον ὄψιν,
ἄν περὶ παιδὸς ἐμοῦ, τοῦ σωζομένου κατὰ Θρήκην,
ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς, δι' ὄνείρων
εἶδον, φοβερὰν ὄψιν,
ἔμαθον, ἐδάην.

In B. μον Βέμα is omitted; Βέμω in Aug. 2. Mosq. 4. and in King's ed. In the next line γεραιᾶς R. and Eust. on Il. B. p. 249, 39=189, 19. But γεραιᾶς would be smoother." Porson. See 274. The middle syllable of γεραιᾶς is frequently short in anapaestic or choral metres; see Med. 133.

65. "Ald. and some MSS. have σκίτων, a frequent error. But the Ms. Aug. 2., Brunck's membr., those marked C. R., Hesychius as referred to by Brunck, and Eustathius on Il. T. 1232, 39=1170, 48. Od. P. 1815, 11=624, 9. have σκίτων. The words of Hesychius are these: Σκίτων· βακτρῆλα, ἥδος. σκίτωνι χερός· βακτρῆλη χειρός. Σκίτων; Cant. with μ written under." Porson. Musgrave observes that the epithet σκολιὸς is not applicable to a stick, which would be straight, not crooked; and that therefore the words σκολιὸς σκίτων denote metaphorically the arm bent for the purpose of affording support instead of a staff. By σκολιὸς σκίτων however may perhaps be merely signified, as Cicero has expressed it, *de Divin. I. 17. Incurvum, et leviter a summo inflexum bacillum.*

69. "αἴρομαι" Ald. αἴρομαι Hart. and the greater number; others ἀείρομαι:

αἴρομαι" Cott." Porson. Why am I thus excited, disturbed? δείρομαι be thus sense in Soph. Trach. 215.

70. "Now would be with more propriety termed the mother of dreams than Terra. It might appear therefore that the clauses & πότνια χθῶν, & σκοτία νὺξ should be transposed. For although the common reading is cited by the Schohast on Aristoph. Ran. 1366. Eustathius on Il. B. p. 173, 16=131, 23. Od. T. 1877, 53=713, 49 yet Aristophanes himself seems to have read the passage differently, inasmuch as he terms δέσταντος δνειρομελαίνης νυκτὸς πάΐδα. But no change is necessary. Iph. T. 1271. νυχία χθῶν ἐτεκνώσατο φάσματ' ὄνειρων. The Scholiast absurdly explains στεροκὰ Διὸς the light of day, for the sake of producing an antithesis." Porson.

72. ἀποπέμπομαι, I send away from myself with horror, I shudder at, abominor, I deprecate the omen attached to my vision. The word occurs in Rhes. 906. Cf. 95.

74. "Thus the edd. of King and Brunck for Πολυξένης." Porson. Of Ionic forms in the tragedians, see the conclusion of Porson's preface. ἀρφ about, for περὶ, de, quod attinet ad Matth. Gr. Gr. § 583. a.

ῷ χθόνιος θεοὶ, σώσατε παιδί ἐμὸν,
οἱ μόνοι, οἵκουν ἄγκυρ' ἀτ' ἐμῶν,
τὴν χιονώδη Θρήκην κατέχει,
ζείνου πατρίου Φυλακαῖσιν.

80

ἴσται τι νέον*

ἥξει τι μέλος γοερὸν γοεραῖς.
οὐποτέ ἔμὰ φρὴν ὡδὸν ἀλίαστος
φρίσσει, ταρβεῖ.
ποῦ ποτε θείαν Ἐλένου Ψυχὰν,
ἢ Κασάνδραν ἵσίδα, Τρωάδες,
ὡς μοι κρίνωσιν ὀνείρους;

85

1. "The common reading is Ηγύρ', the conjunction being inelately inserted. At Reiske's suggestion I have adopted a different punctuation. The Ms. J. has Ηγύρ' Ιτ', which does not satisfy me. The sense Qui solus superstes familiæ meæ, anchora ejus, Thraciam nralem erat. To this passage, as the same remarks, the article in Suidas is: Χαλάσσω τὴν λεπάνην ἄγκυραν. η μεταφορικῶς ἀπὸ τῶν ηγάνων, η ἀλεια. ὡς Σοφοκλῆς ἐν Φαίδρᾳ, καὶ πίδης ἐν Ἐκάθη. The line of Pocles is given in Brunck's Lex. p. 47. 'ΑΛΛΑ' εἰσὶ μητρὶ παῖδες παι βλοῦ. I have edited πατρίου, though every copy has πατρόν. For the Attics use πάτρος and παῖς indiscriminately, why should we necessarily have recourse to poetic use? See below 1098." Porson.

2. Hel. 285. "Ἄγκυρα δῆ μου τὰς οὐ φέρει μόνη. Πόσιν ποτὲ ἥξειν καὶ πολλάδειν κακῶν. See note on 280.

3. τι νέον, a common expression in tragedians to express some calamity: Soph. Ant. 242. δηλοῦται δὲ τι κακῶν νέον. See below 179. From τι έπος appears to be the ellipse: *τι* fresh intelligence.

4. γοερὸν γοεραῖς: 159. δειλαῖα λαῖον γήρωα: cf. 206, 209. Such situations add to the pathos.

82. οὐποτέ ἔμὰ φρὴν ὡδὸν ἀλίαστος φρίσσει, is never wont to be in such a state of incessant horror. Il. Δ. 549. μηδὲ ἀλίαστος ὁδόρεο σὸν κατὰ θυμόν.

85. ποῦ ποτε: ποτε denotes extreme impatience; as *tandem* in Latin: Quousque tandem abutere Catilina patientia nostra? — Hoc, per ipso Deos, quale tandem est? Cic. Thus in English: What ever can this mean?

86. " King has given Κασάνδραν from Miss.: so also Cant. N. and a various reading in M. The common reading is Κασάνδρας. But Euripides seems to assume in this play that Helenus was dead. Yet there is no occasion to read καὶ for ἢ as in these MSS. and some others. For a verb plural is correct, whether two singular nouns are connected or separated. Alcest. 367. Κατῆλθον δν' καὶ μ' οὐθὲ δ Πλούτωνος κώνων, Οὐθὲ δὲπι πάνη ψυχοπομπὸς δὲν Χάρων "Εσχον." Porson. And yet Ἐλένου Ψυχὰν, may be considered as a periphrasis for *Helenus*, who was still living, according to Virg. Aen. iii. 294. Thus "Ἐκτόρος Ψυχὴ 23. Something similar is the expression in Tacitus Hist. iv. 32. Vos Treveri certaque servientium animæ. See also the note on 297.

87. "κρίνω" Ald. and MSS. I have certainly not met with κρίνω in any one." Porson.

εῖδον γὰρ βαλιὰν ἔλαφον λύκου αἴμονι χαλᾶ
σφαζόμεναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν ἀνάγκη,
οἰκτρῶς. καὶ τόδε δεῖμά μοι·

ἢλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς

φάντασμ' Ἀχιλέως·

ἥτει δὲ γέρας, τῶν πολυμόχθων
τινὰ Τρωιάδων.

ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
πέμψατε, δαίμονες, ἵκετεύω.

Xo. Ἐκάβῃ, σπουδῇ πρός σ' ἐλιάσθην,
τὰς δεσποσύνους σκηνὰς προλιποῦσ',
ἴν' ἐκληρώθην καὶ προσετάχθην
δούλη, πόλεως ἀπελαυνομένα
τῆς Ἰλιάδος, λόγχης αἰχμῇ
δοριθήρατος πρός Ἀχαιῶν·
οὐδὲν παθέων ἀποκουφίζουσ',
ἄλλ' ἀγγελίας βάρος ἀραμένα
μέγα, σοί τε, γύναι, κήρυξ ἀχέων.
ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ

90

95

100

105

88. βαλιὰν ἔλαφον, Paraphr. κατά-
στικτον καὶ ταχεῖαν: Tibull. iv. 3, 11.
Ipsa ego velocis quæram vestigia cervæ:
the epithet is applied to a stag also in
Hippol. 218. where see Monk. In
Alc. 595. the meaning of βαλιὰλάγκες
is clear.

89. “Brunck would reject ἀνάγκη. Perhaps ἀνάγκη, ἀνοίκτως, were vari-
ous readings. The whole passage would
run smoothly thus: σπασθεῖσαν ἀνοίκ-
τως. Καὶ τόδε δεῖμά μοι· ἢλθ' ὑπὲρ
ἄκρας Τύμβου κορυφᾶς φάντασμ' Ἀχι-
λέως.” Porson.

90. πέμψατε, for ἀποκ., avert this
evil.

91. ἐλιάσθην. The primary mean-
ing of λιάζω, according to Heyne on
Hom. Il. O. 520. is to separate, loosen,
disjoin; whence λιάζομαι, I move my-

self from a place, or simply I go or
come. Hence also ἀλίσσοτε, a har-
ing an intensive force, very much
loosened, agitated, disturbed.

92. “δεσποσύνας Brunck.” Porson.
See the note on 147.

93. “The Tragic poets neither
avoid nor constantly use the Doric
dialect in anapaestic verses. Whenever
therefore MSS. agree in the common
form, I have retained it; where one
or two have the Doric, I have restored
it. I have here given ἀπελαυνομένα
from the Aldine edition, ‘Ελλάδων 116.
and ἀνάγκη 1277. from a Harleian
Ms.” Porson.

94. “δοριθήρατος Cant. H. N. a
usual variation in such compounds.”
Porson. See v. 476.

λέγεται δόξαι, σὴν παῖδ' Ἀχιλεῖ
σφάγιον θέσθαι τύμβου δὲ πιβὰς
οἵσθ' ὅτε χρυσέοις ἐφάνη ξὺν ὄπλοις,
τὰς ποντοκόροντος δὲ ἵσχε σχεδίας,
λαίφη προτόνοις ἐπερειδομένας,
τὰς θωῦσσαν·

110

ποῖ δὴ, Δαναοὶ, τὸν ἐμὸν τύμβον
στέλλεσθ' ἀγέραστον ἀφέντες;
πολλῆς δὲ ἔριδος ξυνέπαιστε κλύδων,
δόξα δὲ ἰχώρες δίχ' αὐτὸν Ἐλλάνων

115

109. "All MSS. and ancient editions agree in reading *ὅτε*. Cantar was the first to conjecture *ὅτι*, which Musgrave approved. Brunck, Ammon, and Beck introduced into the text. But without good reason. For to remember both the fact itself and the time, is stronger than to remember the fact alone. *Ολόθα* is here the same as *μέμνησαι*. In 239. when Hecuba asks, *Δισθ' ἡνίκ' ἥλθες Ἰλίου κατάσκοπος;* Ulysses at first answers, *Οἶδα*, and afterwards *Μέμνημεθα*. Aristoph. *An.* 1054. *Μέμνησθε* *ὅτε τῆς στήλης κατερίλας ἐστέρπας*; *Vesp.* 353. *Μέμνησαι* *δῆθ', δτ' ἐπὶ στρατιᾶς κλέψας ποτὲ τοὺς βιελίσκους*, "τεις σαυτὸν κατὰ τοῦ τελεκούς ταχέως. *Ὅτε Νάξος ἐδλὼ*; *Oid.* 222. *τι τοῦτ'*; Sophocles has joined *Θὸ μυημονεύεις ἡνίκα—χάρτ' αὐθεῖς—Αἰ.* 1273—1283. And lest any one should suppose that in the passage from the *Ve.*—*πτε* *δτ'* is put for *ὅτι*, I remark, that the vowel in *δτ'* never suffers elision in the Comic writers: an observation which has been frequently made by Brunck on Aristophanes. Hom. Od. II. 424. "Η ὅτε οὐσθ' ὅτε δεῖρο πατήρ τεβος ἱκετο φεύγων;" In this phrase *οἶδα*, *μέμνημαι*, *μνημονεύω* are equivalent. Allien. iv. p. 241. E. δὲλ' ἦγε μνημονεύω, *ὅτε* δὲ Κόριδες ὁμολοῦ *ἡν.* Cic. Ep. ad Div. 7, 28. *Memini cum mihi despere videbare.* Brunck and Beck have edited *ξὺν* for *σὺν*, whenever the metre allowed, whom I have followed." Porson. "Il. O. 18. "H Eurip. *Hec.*

οὐ μέμνη, *ὅτε* τὸ ἐκρέμω μόδιον. This phrase probably arose from hence, that τὸν χρόνον was understood. Η οὐ μέμνη τοῦ χρόνου, *ὅτε*." Matth. Gr. Gr. § 548, 6. obs.

111. "When the proper subject of a passive is to be represented as a part of a whole, and this whole is in the genitive, e. g. τὸ τραῦμα μον ἐπιδέσται, the whole is considered as the subject, and the part put in the accusative, with the passive: (*ἔγω*) ἐπιδέομαι τὸ τραῦμα, as Xen. *Cyr.* v. 2, 32. Soph. *Aj.* 1178. γένοντι μάντος βίζαν ἐξημημένος. Eur. *Hec.* 111. τὰς ποντοκόροντος τὸ ἵσχε σχεδίας, *λαίφη προτόνοις ἐπερειδομένας*, for ὃν τὰ λαίφη ἐπερειδεται προτόνοις: 898. ἀπὸ δὲ στεφάναι κέκαρσαι Πύργων, for στεφάνη πύργων σῶν ἀποκέκαρται. Aristoph. *N.* 24. Εἰθ' ἐξεκόπην πρότερον τὸν ὄφθαλμὸν λίθῳ. In these cases it is usual to supply κατά. Similarly Aristoph. *N.* 241. τὰ χρήματα ἐπεχιράζομαι, for τὰ χρήματά μον ἐπεχυράζεται." Matth. Gr. Gr. § 422.

112. Compare Ovid. Met. xiii. 445. *Immemoresque mei disceditis, inquit, Achivi? Obrutaque est tecum virtus gratia nostrae? Ne facite: utque meum non sit sine honore sepulcrum, Placet Achilleos mactata Polyxena manes.*

114. στέλλεσθα, whether are ye going? See Med. 666.

115. "συνέπεσε Ald. against the metre: συνέπεσσε King, against the sense: συνέπεστος is the conjecture of Musgrave. Aesch. Prom. 885. Θολερὸς

F

στρατὸν αἰχμητὴν, τοῖς μὲν διδόναις
τύμβῳ σφάγιον, τοῖς δ' οὐχὶ δοκοῦν.
Ἴν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
τῆς μαντικόλου βάκχης ἀνέχων

120

λέκτρ' Ἀγαμέμνων·

τὰ Θησείδα δ', ὥστε Ἀθηνᾶν,
δισσῶν μύθων ρήτορες ἦσαν·
γνόμη δὲ μιᾶς ξυνεχωρείτην,
τὸν Ἀχίλλειον τύμβον στεφανοῦν
αἴματι χλωρῷ· τὰ δὲ Κασάνδρας

125

λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας
πρόσθεν θήσειν ποτὲ λόγχης.

σπουδαὶ δὲ λόγων κατατεινομένων
ἦσαν οἵσαι πως, περὶ ὁ ποικιλόφρων,
κόπις, ἡδυλόγος, δημοχαριστής,
Λαερτιάδης πείθει στρατιὰν,

130

ἢ λόγοι παλουσίοι εἰκῇ Στυγῆς πρὸς
κύμασις ἔτησ. Εἰδοί, τεταραγμένοι δὲ
λόγοι, διὰ ἑτοχείας προσπαλουσι τῷ τῶν
Κακῶν κλεψθεῖν." Porson. The expla-
nation of the Schol. συνέκρουντε, clash-
ed, supports the reading ξυνέπαισε. In
Hes. 82. ἔτεσον αὐτὶ ἔπαισον are con-
fused. Cf. Eur. Med. 363. ἄπορον
κλινδῶνα κακῶν.

118. δοκοῦν, it appearing, cum vide-
retur: cf. 504. Δόξαν αὐτὶ δεδογμένον
πρὸ αὐτῷ used thus absolutely. Faus.
Ach. p. 398. Δόξαρ δὲ πρίστιν ἀνενεγ-
κεῖν ἐς τὸ χρηστήριον τὸ ἐν Δελφοῖς,
διδοῦσι Μεδεοτὶ ἡ Πυθία βασιλεῖαν τὴν
Ἀθηναῖον. Thuc. i. 125. Τὸ πλῆθος
ἐψηφίσαντο πολεμεῖν. Δεδογμένον δὲ
αὐτοῖς, εὐθὺς μεν ἀδύνατα ἦν ἐπιχειρεῖν
ἀπαρασκεύεισθαι. See Liver's Idioms
p. 111. Seager, for instances of other
participles similarly used - αἱ ἔξον,
ἔνδον, παρόν, δέον, ἐνδεχόμενον, μετόν,
etc. Also Matth. Gr. Gr. §. 564.

119. σπεύδων, was intent upon your
good - see p. xix. Med. 759.

120. "Soph. Aj. 210, cited by Mus-

grave: Παῖ τοῦ Φρυγίου σὺ Τελεύτα-
τος, λέγ', ἐπεὶ σὲ λεχος δούριάλυτο
Στέρκας ἀνέχει θούριος Άλας." Eurip.
Ἀνέχων, upholding, τιμων Schol.: Eur.
A.E. 315. Τούτους ἀνδσχοι δεσπόται
ἔμων διμων. Od. T. 111. δε τε θεούδητι
Ἄνδρασιν ἐν πολλοῖσι καὶ ἴφθιμασιν
ἀνάσσων, Εὔδ.κλας ἀνέχροι, Schol. ένο
έχει, αὗξει.

122. τὰ Θησεῖδα, Αιανας and De-
morphia. II. B. 540. Ποδόρκης, οὗσος
Ἄρης. Rāmus is thus used in Latin
Petr. Sat. iii. 27. an deceat pulim mem-
tumpero ventis, Stemma e quod fuisse
rattum, mil. c. me, ducis? Cf. 20.

129. κατατεινομένων, urged with re-
sistence and obstinacy.

131. "The word κόπις for an orator
is cited by Musgrave, from Lycoph. 763
1464. Schol. Ven. II. B. 199. ὅλλα καὶ
οἱ θρασεῖς κολακευόμενοι πτεροῦνται,
μᾶλλον δὲ πληγαῖς ὑπείκουσιν. τῶισι οὖν
δῆμοι χαρίζεται δὲ Οδυσσεος κατὰ τοὺς
τραγικούς; where a most excellent Ma-
lent to me by Charles Townley, reads
erroneously ἐπαροῦνται for πτεροῦνται,

μὴ τὸν ἄριστον Δαναῶν πάντων,
δούλων σφαγίων οὖνε', ἀπώθειν,
μηδέ τιν' εἰπεῖν παρὰ Περσεφόνη
στάντα φθίμεναν, ὡς ἀχάριστοι
Δαναοὶ Δαναοῖς, τοῖς οἰχομένοις
ὑπὲρ Ἑλλήνων,

135

Τροίας πεδίων ἀπέβησαν. -
ηξει δ' Ὁδυσεὺς ὅσον οὐκ ἥδη,
πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,
ἴκ τε γεραιᾶς χερὸς ὁρμήσων.
ἀλλ' ίθι ναοὺς, ίθι πρὸς Βαμοὺς,

140

but correctly δημοχαριστῆς for δημοχεριζεται." Porson. The Scholiast on the latter passage of Lycophron, as given by Murg., thus explains the word: Κάτις δὲ ὁ βῆτων, παρὰ τὸ κότερον τῶν λόγους, κόπτις, κόπτις, ἡ δὲ θυτερός. Hesychius: Κοπίζειν· φεύδεσθαι. "In nostro quodam Lexico veteri proponitur σύντομος καὶ δέξις τῷ λόγῳ." D. Steph. Thes.

133. Δαναῶν, properly the people of Argos: an anachronism here; for the Greeks were not called by one name till some time after the Trojan war: πολλῷ γάρ όντερος (sc. "Ουπρος") ήτι καὶ τῶν Τρωικῶν γενήμενος, οὐδαμοῦ οὐκαντατας ὄνθμοσσεν. Thuc. i. 3. Cf. Blitsford's Hist. Ch. I. § ii. p. 32.

134. δούλων σφαγίων for δουλῶν. Thus scrives in Latin: Horace Ep. i. 9, 19. O imitatores, seruum per eus! Od. i. 4, 6. Jam te premet Nox, fabulæque Manes. Eur. Orest. 1169. Δοῦλον παραχάν θάρατος: Ion 1173. οἰκέτην Βιον. Soph. Ant. 1169. τέραννον σχῆμα: Hec. 422. γέροντα πόσιν: 909. γαύταν πῶλον: 1234. γυναῖκες δούλης. II. η. 68. "Ἐκτὼρ μὲν θυητός τε, γυναῖκε τε θησατο μαζόν. Ηεποδ. "Εργ. 191. πῶλον δὲ κακῶν ρεκτῆρα καὶ οὐθιν 'Ανέρα τιμήσουσιν. See Matth. Gr. Gr. § 429.

135. Ἑλλήνων: but in v. 116. Ἑλλάνων: an inconsistency, of which, as Scholes remarks, it is not probable that Euripides was guilty in the same

system, and therefore it is strange that Porson should have left it. See 100, and cf. Phœn. 62.

140. θον οὐκ ἥδη, tantum non jam, almost immediately. Xen. Ἑλλ. vi. 2. Ο. Ἐνδημέν θον οὐκ ἥδη ἔχειν τὴν τάλαιν. Terence Phorm. I. ii. 18. modo non montes anni pollicens.

141. πῶλον, Schel. τὴν παῖδα λέγει μεταφορικῶς. See Phœn. 561. Monk's note on Eur. Hipp. 548. Horace Sat. i. 3, 41. strabonem Appellat pætum pater, et pulsum, male parvus Si cui filius est. In vv. 209, 524, the word μόσχος is applied to Polyxena.

μαστῶν. "Aldus and several MSS. μαζῶν. Brunck has given μαστῶν from his MSS., thus establishing the rule of Thomas Magister. [Μαστός, ἐπὶ γυναικός. Εὐριπίδης ἐν Εκάδηρ (428.) Ὡ στέρνα, μαστοί θ', οἱ μ' ἀθρέψαθ' ἥδεως. μαζός δὲ ἐπὶ λυδρός.] Thus evidently the MSS. G. M. R. and the Codex Vitebergensis, collated by Zenius, which contains the Hecuba down to 274—278, of this ed. In an Epigram, where Brunck after others has edited μαζῶν, Anal. iii. 73. Suidas v. Κόρυκος has, "Η μαστὸν νεαρῆς ορδιον ἥλικης." Porson.

143. "When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun. Od. M. 27. οἱ ἀλλες οἱ ἐπὶ γῆς. Soph.

ΙΖ 'Αγαμέμνονος ἵκετις γονάτων
κῆρυσσε θεούς, τούς τ' Οὔρανίδας,
τούς θ' ὑπὸ γαιάς· ἡ γάρ σε λιταὶ
διακαλύσουσ' ὄρφανὸν εἴγαι
παιδὸς μελέας, ἡ δεῖ σ' ἐπιδεῖν
τύμβου προπετῆ, Φοινισσομέναν
αἵματι παρθένον ἐκ χρυσοφόρου^{*}
δειρῆς νασμῷ μελαναυγεῖ.[†]

Ἐπ. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;
ποίαν ἀχώ; ποῖον ὀδυρμόν;
δειλαία δειλαίου γήρως,
δουλείας τᾶς οὐ τλατᾶς,

Ed. T. 783. σχιστὴ δὲ δέδει Ἐτ ταῦτὸν
Δελφῶν κάπτε Δανύλας Μύει. Eur. Ph.
291. μαντεῖα σεμνὰ, λοξῶν τ' ἐν' ἐσχά-
ρας : 372. οὗτω δὲ τάρβος εἰς φόβον τ'
ἀφικόμην for εἰς τάρβος φόβον τε." —
Matth. Gr. Gr. § 695.

145. κῆρυσσε, invoke, i. e. with a voice loud as a herald's, ἐπικαλαῦ Schol. The same meaning is given by Blomf. to Aesch. Cho. 118. κηρύξας ἔμοι Τοῦς γῆς ἐνέρθε δαιμόνας κλεψε ἔμας Εβ-
χάς.

146. "γαῖας Edd. and Mes. against the metre. Hippol. 197. Κούκ ἀπόθετ-
ξε τὸν διὸ γαῖας. There also Brunck's
membrane have γαῖας. For διὸ γαῖας
Aug. 1. διογαῖας." Porson.

147. " ὄρφανὸν Ald. and several
Mss. But ὄρφανὸν C. Lib. P. and the
Scholiast, who compares ἄργες in the
fem., not accurately; for no other form
of this word exists in Attic writers.
See Kuster on Aristoph. N. 53. More
parallel are στερβός 300. γενναῖος 598." —
Porson. See the note on 888. Hesychius : ὄρφανὸς, δὲ γονέων ἀστερημένος
καὶ τίκνων. Plato de LL. V. p. 244.
ὄρφανὸς ταῖδων καὶ ἐταίρων, berest.

150. "It was customary among the ancients for virgins to wear a profusion of gold. Homer Il. B. 872. "Ος καὶ χρυσὸς ἔχων πάλεμάνδ' οὐν, ἥδετε κούρη. Aristoph. Av. 871. "Οσογ δ' ἔχει τὸν

χρυσὸν, οὐσκερ παρθένος. But the passage most to our purpose is in Lycophron, Athen. 201. p. 564. B. οὐτε παῖδες ἄρρενος, οὐτε παρθένων τῶν χρυσοφόρων, οὐτε γυναικῶν βαδυκόλων καλὸν τὸ πρόσωπον. For the latter reference I am indebted to Gilbert Wakefield's Distr. Extemp. in Hec. p. 11." Porson.

152. ἀπόσω. The first syllable of this verb is long; it being the Done form of the Homeric word ἀπίω, which may be added to others enumerated by Porson Or. 26. as in use among tragic writers. The penultima of ἀπίω and ἀπίω is short, not common, as Blomf. states in Gloss. on Aesch. S. c. Th. 618. who confirms his assertion by this instance in the Hecuba, and Eur. Suppl. 810. The present one however relates only to the future, which is long according to the general rule of prosody, that ιω and υω are long from verbs in οι pure: (thus τίω, τίω, φῦω, φῦσω.) and that from the Supplices to the οι. ἀπόσωτε, which of course follows the quantity of the fut. Maltby therefore is right in marking it ἀπίω.

155. "Hesychius : Τᾶς οὐ τλατᾶς.
τῆς οὐχ ἐπομανγῆς. Τᾶς οὐ φερτᾶς.
τῆς οὐ φορητῆς." Porson.

τὰς δὲ Φερτᾶς. ὡς μοί μοι.
 τίς ἀμύνει μοι; ποία γέννα;
 ποία δὲ πόλις;
Φροῦδος πρέσβυς, Φροῦδος παῖδες.
ποίαν, ἢ ταύταν, ἢ κείναν,
 στείχω; ποῖ δ' ἥσω; ποῦ τις θεῶν,
 ἢ δαιμῶν ἔστ' ἐπαρωγός;
 ὡς κάκ' ἐνεγκοῦσαι Τρωάδες,
 ὡς κάκ' ἐνεγκοῦσαι πῆματ', ἀπ-
 αλέσατ', ἀλέσατ'. οὐκέτι μοι
 βίος ἀγαστὸς ἐν Φάει.
 ὡς τλάμων, ἄγησαι μοι,
 ποὺς, ἄγησαι τῷ γραιίᾳ
 πρὸς τάνδ' αὐλάν. ὡς τέχνου, ὡς παῖ

160

165

157. "Musgr. has edited ἀμύνη: ~~ἀμύνη~~ MSS. and those not few in number, but ἀμύνει Aldus and others. As the second syllable of γέννα in every other place, if I am not mistaken, is short, why should it be long here? Read therefore γενέα, and γέννη in 189. with King." Porson.

159. "φροῦδος, vanished, gone. For φροῦδος for πρό-οδος fr. πρὸ ὁδοῦ. So Homer: 'When then they were gone, οὐ πρὸ ὁδοῦ ἔγενοντο, and were on the road.' Damin derives it fr. πρὸ οὐδοῦ: 'One who is without the threshold.'" Upton's Lex. of the Fundamental Words of the Greek Language. Cf. φρούριον for προίμιον, i. e. προοίμιον 179.

161. "For ποῦ Reiske and Musgr. have conjectured πόδα, punctuating thus: ποῖ δ' ἥσω πόδα; τίς θεῶν, which Brack has adopted. But Dionysius of Halicarnassus, de Struct. Orat. T. ii. p. 29, 8. ed. Hudson., makes the following remark: Σπουδεῖος ἀξίωμα ἔχει μέγα καὶ σφυρότητα πολλήν. παράδειγμα δὲ αὐτοῦ τόδε, Ποίαν δῆθ' δρμάσω, ταύταν ἡ κείναν, κείναν ἢ ταύταν. Where Upton appositely compares this passage and 1043. If therefore Dionysius

alluded to this place, perhaps he read, Ποίαν, ἢ ταύταν, ἢ κείναν, Στείχω; ποίαν δῆθορμάσω; Ποῦ (μοι) τις θεῶν, Ἡ δαιμῶν ἔστιν ἀρωγός; But however this may be, erase the words κείναν ἢ ταύταν, which originate in a various reading." Porson. "Ορμάσω, which Dionys. Hal. has for ἥσω, is merely a gloss, as is evident from the explanation of the Scholiast: Ἡσω δρμήσω. Ήμι τὸ δρμά κ. τ. λ. Perhaps we should read ποῖ δ' ἔσσω. By a similar change Suidas v. Ἀηδῶν gives ἔσει for ἥσει in Soph. Aj. 629." Erfurdt.

162. "ἢ δαιμόνων ἐπαρωγός Ald. and MSS. generally. That which is edited is contained in one of King's; Brunck has edited from conjecture ἢ τίς δ. ἐπ. Musgrave prefers, ἢ δαιμῶν νῷν ἔτ' ἀρωγός; In Cant. ἢ δαιμόνων ἐπαρωγός: but ἔστ' ἀρωγός from the correction of the same transcriber; whence you may also get ἔστιν ἀρωγός; in N. ἔσται is added." Porson.

163. ἐνεγκοῦσαι, Schol. ἀπαγγελασσαι. Cic. Off. I. 43. si ei subito sit allatum periculum discentientque patriæ.

169. "Aristoph. Nub. 1164. ὡς τέκ-

δυστανοτάτας ματέρος, ἔξελθ',
ἔξελθ' οἴκων ἄιε ματέρος
αὐδὰν, ὃ τέκνουν, ὡς εἰδῆς,
οἵσαν, οἴσαν

170

ἄιώ φάμαν περὶ σᾶς ψυχᾶς.

Πολ. ίώ. μᾶτερ, μᾶτερ, τί Βοᾶς; τί νέον
χαρύζασ' οἴκων μ', ὥστ' ὅρνιν,
θάμβει τῷδ' ἐξέπταξας;

175

Εκ. ὃ μοι, τέκνου.

Πολ. τί με δυσφημεῖς; Φροίμιά μοι κακά.

180

Εκ. αἱ, αἱ, σᾶς ψυχᾶς.

Πολ. ἔξαύδα, μὴ χρύψῃς δαρόν.
δειμαίνω, δειμαίνω, μᾶτερ.

τί ποτ' ἀναστένεις;

Εκ. ὃ τέκνου, τέκνου

μελέας ματρός.

185

Πολ. τί τόδ' ἀγγέλλεις;

Εκ. σφάξαι σ' Ἄργείων κοινὰ
ξυντείνει πρὸς τύμβον γνάμα
Πηλείδα, γέννα.

Πολ. οἴ μοι, μᾶτερ, πῶς φθέγγει
ἀμέγαρτα κακῶν;

190

νον, ὃ παῖ, παῖ, ἔξελθ' οἴκων, ἄιε σοῦ
πατρός. Schol. Ms. in Bibl. Publ. Cant.
Nn. 3. 15. ἐνταῦθα παίζει τὸν Εὐριπί-
δην τοῦτο γὰρ ἐκείνου ἀπὸ τοῦ τῆς
Ἐκάθης δράματος." Porson.

172. " Ἰδης Ald. εἶδης the editions
of King, Musgr., Brunck, Beck, with
a wrong accent." Porson. εἶδης from
εἶδω, video; εἶδῆς from εἶδέω, scio.

177. ἐξέπταξας, frightened me out :
πτήσσω is peculiarly applied to ani-
mals (generally birds) crouching in
terror : Soph. Aj. 171. πτηνῶν ἀγέλαι
—σιγῇ πτήξειαν ἀφωνοι. It is gene-
rally a neuter word ; it occurs actively
in a suspicious passage of Homer, Il.

Ε. 40. ὃ δὲ ξύμβλητο γεραιὸς Νέστορ; πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.

180. " ψυχᾶς πέρι many MSS. from
174. or 195." Porson.

186. τί τόδ' ἀγγέλλεις; not, why
do you announce this? but what is this
that you announce? Cf. 499.

187. 8. 190. " Ald. κοινῷ γράμμῃ.
The other reading is in lib. P. and
others. Mosq. 4. φθέγγεις." Porson.
Translate thus : the common sentiment
of the Greeks is unanimous to sacri-
fice you, my child, at the tomb of
Achilles. This use of γέννα however
is very harsh and uncommon.

191. " Instead of the adjectives

μάνισόν μοι, μάνισόν μοι, μᾶτερ.

Εκ. αὐδῶ, παῖ, δυσφήμους Φάρας·
ἀγγέλλουσ' Ἀργείων δόξαι

ψῆφῳ τὰς σᾶς περὶ μοι ψυχᾶς.

195

Πολ. ὃ δειπνὰ παθοῦσ', ὃ παντλάμων,
ὃ δυστάνου μᾶτερ βιοτᾶς,
οἵσας, οἴσαν αὖ σοι λάβαν

ἐχθίσταν ἀρρήγταν τ'

ἄρσεν τις δαίμων;

οὐκέτι σοὶ παῖς ἄδ· οὐκέτι δὴ
γῆρας δειλαία δειλαίω

ξυνδουλεύσω.

200

σκύμνον γάρ μὶ ἂστ' οὐρειθρέπταν,
μόσχον, δειλαία, δειλαίων
εἰσόψει χειρὸς ἀναρκαστὰν

205

Being considered, as in other languages, as epithets of the substantives, and put in the same case with them, in Greek the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive. The adjective has the gender of the substantive. The cases are very common in which the substantive is put with the adjective in the plural. *Aesch.* Suppl. 30. ταῦτα τῶν παλλαγμάτων. *Soph.* Ο. 1. 14. οἱ δέ τ' ἥθεων λεκτοὶ σοὶ λεκτοὶ γένεσι. *Aristoph.* Πλ. 490. οἱ χωττοὶ τῶν ἀνθρώπων." *Matth.* Gr. 412. 1. *Soph.* Ant. 1205. Καὶ μοι τῷσι διολβαῖς βουλευμάτων.

195. The pronouns *μοι*, and *σοι*, are often elegantly and emphatically redundant. here *μοι* may be rendered, εἰ μὲ! cf. 608. In 965. by I pray: προσεργετε δέ μοι Χωρίς κέλευσον τῶνδ' εποντηρας δόμων. thus Horace Epist. 1. 3. 15. Quid mihi Celsus agit? prou. etat tu Celsus doing? *Hom.* II. E. 210. οὐλ' οὐδε δὴ χαζώμεθ ἐφ' Ιππων, οὐδὲ μοι αὖτε Θυρε διὰ προμάχων, μήδε φλοιος θηρος δλεσσος.

196. " παντλάμον *Ald.* and many

Mss. The correction is due to Brunck, and thus Mosq. i. and G. by the first hand." Porson.

204. " I had left an error apparently trifling, but in fact of great importance, οὐρειθρέπταν. Rightly οὐρειθρέπταν N. In *Aristoph.* Av. 277. Τίς ποτ' ἵστ δ μουσθμάτις ἄτοπος ὄρνις οὐρειθρέπτης; what Brunck has edited, οὐρειθρέπτης, is in the *Rutenna* Ms., but is contrary to analogy. Perhaps we should read ἄρ', and consider ὄρνις as a gloss, and put a comma after ἄτοπος. Thus below, 336. ὄρνις has crept in by mistake Πρὸς μὲν οὖν τὸν ὄρνιν ἡμῖν ἔστιν βοτέρος λόγος. For since ὄρνις invariably lengthens the final syllable in *Aristophanes*, we must read with the help of Suidas, ἀλλα πρὸς τοῦτον μὲν ἡμῖν ἔστιν βοτέρος λόγος." Porson. Cf. Eur. Or 1502. "Αθυρσοὶ δὲ οἵ τιν δραμόντε βάχχαι Σκύριον ἐχεροῦν ὄρειαν Συνίρρασσαν.

205. μόσχος cf. 141. 524. Horace O. I. ii. 5. 6. Circa virantes est namvis tute Campos iurencas. 8. 21. Le suis matres metuunt iurencias.

206. " εἰσοψει *Ald.* and in 211. σᾶς. ἀπολαιμότομόν τ'. Brunck from his

σᾶς ἄπο, λαιμότομόν τ' Ἀΐδα
γᾶς ὑποπεικομέναν σκότου,
ἴηθα νεκρῶν μέτα
ἀ τάλαινα κείσομαι.

σὲ μὲν, ὦ μάτερ δύστανε Βίου,
κλάω πανοδύρτοις θρήνοις·
τὸν ἐμὸν δὲ Βίον, λάβαν, λύματα τ',
οὐ μετακλάσομαι. ἀλλὰ θάνεῖν μοι
ξυντυχία κρείσσων ἐκύρησεν.

Χο. καὶ μὴν Ὁδυσσεὺς ἔρχεται σκουδῆ ποδὸς,
Ἐκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

Οδ. γύναι, δοκῶ μέν σ' εἰδέναι γιώμενη στρατοῦ,
ψῆφόν τε τὴν κρανθεῖσαν ἀλλ' ὅμως Φράσω.

Ms. has given *σᾶς ἄπο*, λαιμότομητόν τ', which I fear cannot be admitted as a Greek word, and is evidently made out of two readings λαιμότομον and λαιμότητον by a transcriber who was in doubt which to take." Porson. But the verb λαιμοτομέω occurs in Apoll. Rh. ii. 840.

208. "σκύτῳ King, and some MSS." Porson. The construction is: πειπομένην ὑπὸ γῆς (ἐς) σκύτον Ἀΐδα. The dat. is not indefensible: Eur. Iph. T. 159. ὃς τὸν Μόνον με κασίγνητον συλλέγει, Ἀΐδᾳ πέμψας.

211. "Three MSS., to which add M. as a various reading, and N. in the text, have δυστάνου βίου, whence we may deduce δύστανε βίου. Some also have καὶ σ', ὦ μάτερ, others, σὲ μὲν, ὦ μάτερ. But Aldus and almost all MSS. discard ὦ. I have edited Σὲ μὲν, ὦ μάτερ δύστανε βίου. In the next line θρήνοις πανοδύρτοις would be more elegant." Porson. Δύστανε (Ἐνεκα) βίου: Virg. Æn. iv. 529. *Infelix animi.*

212. Similar are the words of Polyxena in Ovid, Met. xiii. 462. Mater obest: minuitque necis milii gaudia: quamvis Non mea mors illi, verum sua vita gemenda est.

214. Schäfer prefers κατακλάσομαι,

a compound of frequent occurrence in Euripides.

θανεῖν for τὸ θανεῖν. Thus Soph. Ant. 1173. Τεθνάσιν οἱ δὲ ξάντετοι θανεῖν, i. e. τοῦ θ., on the contrary death happens to be a better lot for me.

215. "That this system may have a legitimate ending, Musgrave corrects, ξυντυχίᾳ κρείσσον' ἔκποτε. But why so much respect should be paid to an illegitimate system, I know not. If any alteration is necessary, I would read ξυντυχίᾳ κρείσσονι κύρσει, which receives no little support from the reading μετακλαύσομαι in the preceding line of the Ms. L. Some MSS. have ἐκήρυσσεν. Eustathius quotes the line as edited, II. Ω. p. 1363, 57=1502, 2." Porson.

216. Καὶ μήν: these particles are of constant occurrence in announcing the entrance of a new character: particularly in connexion with the remarks of the preceding speaker: and are usually put in the mouth of the chorus: see 605. Orest. 342. 450. Soph. Ant. 526. 1181. 1257.

219: "κραθεῖσαν Schol. absurdly: κυρωθεῖσαν Mosq. 1. which, without the article, would not be amiss." Porson.

- ἴδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην
σφάξαι τρὸς ὁρθὸν χῶμι' Ἀχιλλείου τάφου.
κῆμας δὲ πομποὺς καὶ κομιστῆρας κόσοις
τάσσουσιν εἶναι θύματος δ' ἐπιστάτης
ἰερεύς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως. ἔπεισται
οἰσθ' οὐν ὁ δρᾶσον; μήτ' ἀποσπασθῆς βίᾳ 225
μήτ' εἰς χειρῶν ἄμιλλαν ἐξέλθης ἐμοί·
γίγνωσκε δὲ ἀλκὴν, καὶ παρουσίαν κακῶν
τῶν σῶν. σοφόν τοι κάν κακοῖς, ἂν δεῖ, φρονεῖν.
Ex. αῖ, αῖ· παρέστηχ', ὡς ἕοικ', ἀγὰν μέγας,
πλήρης στεναγμῶν, οὐδὲ δακρύων κενός. 230
καγὰν γὰρ οὐκ ἔθιησκον, οὐ μὲν ιχρῆν θανεῖν·
οὐδὲ ὀλεσέν με Ζεὺς, τρέφει δὲ, ὅπως ὁρῶ
κακῶν κάκ' ἄλλα μυίζον' ἢ τάλαιν' ἔγω.

The student will notice the difference in the quantity of κυρέω, κύρω, and κυνεω. Schäfer considers κυρωθεῖσα merely as a gloss, observing that ψῆσθαι κυρωθεῖσα is an expression suited to orators and prose writers, but not to the tragedians.

225. δράσεις Ald. and most of the MSS. - but the Lib. P. and the Codex Hutchberg. of Reiske have δρᾶσον, a slight error for δρᾶσον, a reading supported by Gregorius p. 8. and the Scholiast, whose words are these: Οἱ Ἀττικοὶ χρώνται ταῖς προστακτικοῖς δρᾶσι δριστικῶν. Μένανδρος Οἰσθ' δ., τι ποιήσον, ἀντὶ τοῦ δ., τι ποιήσεις. τὸν αὐτὸν τρόπον καὶ Εύριπίδης, οἰσθ' οὖν δρᾶσον, ἀντὶ τοῦ δρᾶσεις ἔχεντες. The ΔΙΑ. E. at first had δρᾶσεις; then δρᾶσον by the same hand, an error for δρᾶσον, as is evident from the marginal Scholiion, in which passages are cited from Menander and Aristophanes. δρᾶσον is in Aug. 3. as a various reading. In H. this note occurs, τινὲς γράμμοις δρᾶσον." Porson. "The impersonative is used not unfrequently by the Attic poets, in a dependent proposition after οἰσθ' δ. Soph. (Ed. T. 543. οἰσθ'

ὡς ποιησον; knowest thou what thou hast to do? Eur. Heracl. 452. ἀλλ' οἰσθ' δ μοι σύμπραξον; Thus also in the third person. Eur. Iph. T. 1211. οἰσθα νῦν δ μοι γενέσθω. The phrase seems to have arisen from a transposition, for ποιησον, οἰσθ' δ., γενέσθω μοι, οἰσθ' δ., as Plaut. Rud. iii. 5, 18. Tunge, sed scin' quomodo?" Matth. Gr. Gr. § 511, 4. Cf. Med. 600.

μήτ' ἀποσπ. B. Paraphr. Τινα μὴ διφαιρεθῆται τὴν κόρην βίᾳ, μήτε ξέω τοῦ πρέσβυτος εἰς ἀγῶνα καὶ Ἱριν τῶν ἐμῶν χειρῶν Κλέρῳ. Eur. Ale. 656, εἰς ἔλεγχον ξελθῶν.

228. "τι Edd. MSS. and Stob. p. 23. but τοι Aug. 2. and Eumathius de Ismeniae et Ismenes amorisibus iv. p. 144. Besides the Tragedians are very partial to the introduction of the particle τοι in gnomes or brief moral sentiments." Porson.

230. οὐδὲ δ. κ. A pleonasm. Od. B. 220. Εἰ δέ κε τεμνεῖσθαι ἀκούσατο, μηδέ τ' ἀντοτος. II. Γ. 92. "Οπισθερός δέ κε νικήσῃρ, κρέσσων τε γένηται.

233. κακῶν κάκ'. The repetition of κακὸν is much affected by the tragic writers: see 580. 600. 833. 891.

εἰ δὲ ἔστι τοῖς δούλοισι, τοὺς ἐλευθέρους
μὴ λυπρὰ, μηδὲ καρδίας δηκτήσαι
ἔξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεῖται,
ἥμᾶς δὲ ἀκοῦσαι τοὺς ἐρωτῶντας τάδε.

Οδ. ἔξεστι, ἐρώτας τοῦ χρόνου γὰρ οὐ φθορᾶ.

Επ. οἵσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος,

δυσχλαινίας ἄμορφος, ὄμμάτων τ' ἄπο
φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;

234. Ιστι for Εἴσοτι : cf. 239. Hipp.
703. ἀλλ' Ιστι κακό τῶνδε διστή-
ναι, τέκνον. Andr. 1019. οὐκ ἔστι τοὺς
θεούς ταῖς φόνοι μολεῖν.

τοὺς δίλευθ. μὴ λ.—ἔξιστορῆσαι :
verbs signifying to ask, inquire, as in
Latin, take two accus.: see below,
§74.

235. "Adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them, express their relation to an object, which with the verbs would be in the accusative, by the genitive. Herod. ii. 74. ιποι φίλοις, ἀνθρώπων οὐδαμῶς δηλήμονες (from δηλεῖσθαι τινα) which do not harm men. Compare iii. 109. Aesch. Ag. 1167. Ιδε γάρ οἱ Πάριδοι δλέθριοι φίλοις (from δλέθροι, δλοι) which have proved destructive to friends. Soph. (Ed. T. 1437.) Ρίψον με γῆς δὲ τῆσδε θεού τάχιος ὅτου Θηγάρη φανοῦμαι μηδινὸς προσήγορος, where I shall converse with no mortal, although the Scholiast (Brunck T. iv. p. 385.) takes προσήγορος as passive for προσαγορευόμενος. Soph. Ant. 1184. Παλλάδοις θεῦς" Οώντος ίκολην τύγματον προσήγορος, ut ad Pulladem preces facerem. See § 313. Eur. Hec. 239—

235. καρδίας δηκτήρια (δάκνειν τὴν καρδίαν) that afflict the heart, κέρ-
τοια 687—691. ἀριμαθῆς κακῶν,
who has but lately been acquainted
with misfortune: 1125—1117. "Τρω-
κτος δὲ δὴ Τρωΐης ἀλφότεως (ὑπο-
κτεῖν τι) as he guessed the capture of
Troy: Andr. 1197. τοξοσύνα φόνοις
πατρός. Thus P. ap. 210. πεδία περίβ-
ρυτα Σικελίας, for ἡ περιόδει Σικελίαν.

See Musgr. and Porson on this passage. Med. 735. ἀρώματος θεῶν, because διμύναι θεῶν was said for διθεῶν. Hence συνεργύδιος τοῦ κοινοῦ ἐρεθοῦ Xen. Cyrop. ill. 3, 10. ἀντεῖται φόρου Thuc. i. 56. τιν. 57. from τελοῦ φόρου: ἀλιτήριοι τῆς θεοῦ, i. 126. from ἀλιτεῖν τινά" Matth. Gr. Gr. § 322.

236. σοι μὲν εἰρῆσθαι χρεῖται, οποιοι
τε finem dicendi sacere, tibi jam per-
oratum esse, Musgrave; who remarks
that an allusion is made to the usual
formula of terminating a speech, εἰρ-
ται Λόγος, Eur. Or. 1201. Ph. 1028.
So in this play 1267. Polymesias says
εἰρηται γάρ, i. e. I have said what I
wished, I have done.

238. Φθορά is construed with a gen.
of the thing and a dat. of the person
the latter (σοι) is here omitted. Od.
A. 879. οὐκ δὲ τύπος Τούτων σοι φθο-
ράσαι. Horace Sat. ii. 6, 86. neque
ili Sepositi ceteris nec longar inuidit
arena. See Matth. Gr. Gr. § 345.

241. "The true reading seems to be
φόβου. Musgrave, δόλου. If the former
is preferred, it must relate to the character
of the suppliant; if the latter, to that of the spy. In Med. 265. Ar-
duus has given φόνον, but MSS., Lasca-
ris, Stobaeus, and the Schohart upon
Sophocles have φόβον. In the verse
preceding, if any one objects to the
conjunction, for δυσχλαινίας τ' ἀμ. he
may read δυσχλαινίας ἄμορφος, which
is more elegant, and used by Euripides
himself, Hel. 424." Porson. (on
this exploit of Ulysses see Homer Od.
Δ. 234. Eur. Rhes. 490. 710. It may
be remarked in vindication of φόνον,

- Δ. οἴδ' οὐ γὰρ ἄκρας καρδίας ἔψαυσί μου.
 Εκ. ἔγνω δέ σ' Ελένη, καὶ μόνη κατεῖπ' ἐμοί;
 Δ. μεμνήμεθ' εἰς κίνδυνον ἐλθόντες μέγαν.
 Εκ. ἥψω δὲ γονάται τῶν ἐμῶν ταπεινὸς ἦν; 245
 Δ. ἀστ' ἐνθανεῖν γε σοῖς πέπλοισι χεῖρ' ἐμήν.
 Εκ. τί δῆτ' Ἐλεξας, δοῦλος ἦν ἐμὸς τότε;
 Δ. πολλῶν λόγων εὔρημαθ', ὥστε μὴ θανεῖν.
 Εκ. ἔσωσαι δῆτά σ', ἐξέπεμψά τε χθονός;
 Δ. ὥστ' εἰσορῷγε φέγγος ἡλίου τόδε. 250
 Εκ. οὐκονν κακύνει τοῖσδε τοῖς βουλεύμασι,
 ὃς ἐξ ἐμοῦ μὲν ἐπαθεῖ, οἵα φῆς παθεῖν,
 δρᾶς δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ', οἶσον δύναται; Συντ.

at Homer mentions the infliction of wounds upon himself by Ulysses. Αἴ-
θι μιν τληγησιν ἀεικεληροι δαμάσσας.
Orph. Antig. 1238. Καὶ φυσιῶν δέξιαν
κβαλλει πνοὴν Λευκῆ παρειῇ φονίου
γαλδυμαστας.

242. *ἄκρας καρδίας*, *the surface of
the heart*. The same word *ἄκρος* how-
ever sometimes has an opposite sense:
Iur. Hipp. 253. Χρή γὰρ μετρίας εἰς
ἀλήλους Φιλίας θυητούς ἀνακίρνασθαι,
ταῦτα μὴ πρὸς ἄκρον μνελδεν φυχῆς, Schol.
ροπικῶς δὲ εἰπεν, τὸ βάθος τῆς φυ-
χῆς.

243. I have followed Schaefer and
Scholefield in putting a note of inter-
rogation to this line, which it obviously
requires.

244. *μεμνήμεθ'*—ἐλθ., *I recollect that I
met great peril*: αἰσθάνομαι, οἴδα,
γεγνώσκω. ὅρω, ἡγέομαι, μέμνημαι &c.
Take after them a participle in the
omin. where the Latins would use the
accus. and the infin. See below, §97.
Med. 26. Ovid Met. ix. 514. superata
fateri Cogor. Horace Epist. I. 7, 21.
—*εἴηται εἶσε παράτοις*.

245. *ἥψω*, I aor. middle; *ἅπτω*, to
bind, with an accus.; *ἅπτομαι*, to bind
oneself, to clasp, or touch, with a gen.:
cf. 273.

246. “For ἐνθανεῖν γε Brunck con-
jectures ἐντακήναι.” Porson. “Cf. Il.

A. 513. Θέτις δ, ὡς ήψατο γούνων,
‘Ως ἔχετ’ ἐμπεφυνία.’” Schaefer. Parap. 1.
Ὄτε τε δόξαι γεκραθῆναι ἐν τοῖς σοῖς ἐν-
δύμασι τὴν ἐμήν χείρα ὑπὸ τοῦ δέους.
grasped with the energy of death. so
that death alone could sever them:
Horace Epist. i. 1, 85. Immoritur
studias. Something parallel occurs
in Eur. Cyc. 571. Συνεκθανεῖν δὲ
στῶντα χρή τῷ πώματι, i. e. should
never be parted from.

249. See Med. 476. *ἴσωσι σ' αἱ
τασσα 'Ελλήνων θσι*, and Porson’s
note on the recurrence of the σ.

252. “Φῆς ought not to have the
subscript.” Dawes M.Sc. Cr. 264. Yet
Elsasi. Med. 671. states that φῆς is
written in a Bodleian Ms. of Plato, of
a date prior to the subscription of the
iota, acknowledging however that ana-
logy ought to have greater weight in
such points than the authority of MSS.

253. “Δύνῃ is a more Attic form,
which I have now put in the place of
δύνη. Schol. Il. E. 199. in Townley’s
Ms.: δαμᾶ· οἱ μὲν δμολεις τῷ πεῖρᾳ
ἔμειο γεραιέ· οἱ δὲ δώριον αὐτῷ ἀπὸ τοῦ
δάμναμαι· οὗτος Ἀρισταρχός φησι
τριστα (i. ἐκτοτα;) δύναται δλον δὲ ἐπι-
στασαι. Schol. Od. A. 220. in the
Harleian Ms. 5674. πεῖρα ἐμτίο γεραιέ
καὶ ἐκφανουμένου τοῦ i. ἀς τὸ δυναι
παρ’ ἀττικοῖς.” Porson.

ἀχάριστον ὑμῶν σπέρμι', ὅσοι δημηγόρους
 ζηλοῦτε τιμάς· μηδὲ γιγνώσκοισθ' ἔμοι,
 οἵ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητε τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
 εἰς τήνδε παιδα ψῆφον ἄρισταν φόνου;
 πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωποσφαγεῖν
 πρὸς τύμβον, ἔνθα βουθυτεῖν μᾶλλον πρέπει;
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων,
 εἰς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον;
 ἀλλ' οὐδὲν αὐτὸν ἥδε γ' εἴργασται κακόν.
 'Ελένην νιν αἴτειν χρὴ τάφῳ προσφάγματα·
 κείνη γὰρ ὠλεσέν νιν, εἰς Τροίαν τ' ἄγει.

254, 5. "Eustathius Od. Θ. p. 1593,

47=304, 46. where he refers to Soph. Aj. 523. (δτου δ' ἀπορρεῖ μηῆστις εὖ πεπονθότος, Οὐκ ἀν γένοιθ' οὐτός ποτ' εὐγενῆς ἀνήρ.)" Porson. σπέρμα, your race: so *seges* is used by Horace Epist. i. 7, 21.

258. ἀτὰρ τί δὴ κ. τ. λ. Yet what cunning scheme has occurred to them in decreeing the death of my daughter? The question involves two: 1. what led them to think of sacrificing a human victim? 2. why should they fix on my daughter?

260. "χρῆν Aldus and MSS. which seems correct if taken for χρῆναι according to Eustathius, Od. K. p. 1647, 37=381, 45. χρεῶν Brunck. Again Eust. Il. I. p. 751, 54=652, 32. Καὶ τὸ χρῆναι δὲ ἀπαρέμφατον, δε καὶ χρῆν μονοσυλλάβως λέγεται παρά τε Εὐριπίδη καὶ Σοφοκλεῖ. Again ἀνθρωποσφαγεῖν for ἀνθρωποκτονεῖν several MSS. Eustathius, Thom. Mag. v. χρῆν. But ἀνθρωποκτονεῖν Eust. Il. T. p. 1179, 38=1244, 53." Porson. τὸ χρῆν, necessity, fate, the will of the Gods: Herc. F. 824. τὸ χρῆν νιν ἔξεσωξεν.

262. τοὺς κτανόντας for τὸν κτανόντα, i. e. Paris: see below, 387. 403.

263. "Canter has erroneously τίνει,

which would mean *pœnas ob luit*; τίνει is *dirigit*, the me being taken from a bow. In a γ of Æschylus, Choëph. 649. τε σος Ald. Robortell." Porson.

264. The verbs ἐργάζομαι, δρῶ, take two accusatives in tragic writers. So also ἔοργα and ἔοργα Homer, Il. Γ. 355. Ξεινοδόχο δέξαι: E. 175. καὶ δὴ κακὰ πολλὰ Τρῶας. Observe εἴργασται is here actively, in 1068. passively. note on 789.

265. "πρόσφαγμα Ald. προσφ in recent editions, which is so by Harl. King's Ms. of the R. Society, and seven others. Ald. however, being well skilled in his restored the reading of Beck conjectures πρόσφαγμα without reason. See the note on 1051." Porson. The latter note to the use of the neuter πλησφάγματα for a single victim: see also Monk on Eur. Hipp. below 614. σκηνωμάτων for Elmsley on Eur. Heracl. 959. χρῆν, to χρῆν, he ought to as νιν αἴτειν means, he must ask 267. εἰ δὲ αἰχμ. χρή τιν' ἔκκριτο captive must die. Cf. Med. 57

εἰ δὲ αἰχμάλωτον χρή τιν' ἔκκριτον θαυμεῖν,
κάλλει θὲ ὑπερβάλλουσαν, οὐχ ἡμῶν τόδε·
ἡ Τυνδαρίς γὰρ εἶδος εὐπρεπεστάτη,
ἀδικοῦσά θὲ ἡμῶν οὐδὲν ἡσσον εὔρεθη.

270

τῷ μὲν δικαίῳ τὸνδ' ἀμιλλᾶμαι λόγον·
ἀ δὲ ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
ἄκουσον. ἦψω τῆς ἐμῆς, ὡς φῆς, χερὸς,
καὶ τῆσδε γραίας, προσπίτνων, παρηίδος.
ἀνθάπτομαι σου τῶνδε τῶν αὐτῶν ἐγώ,
χάριν τ' ἀπαιτῶ τὴν τόθ', ίκετεύω τέ σε,
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσῃς,
μηδὲ κτάνητε. τῶν τεθνηκότων ἄλις.
ταύτη γέγηθα, κάπιλήθομαι κακῶν·
ηδὲ ἀντὶ πολλῶν ἐστί μοι παραψυχὴ,
πόλις, τιθήνη, βάκτρον, ἡγεμῶν ὁδοῦ.

275

280

268. "ὑπερβάλλουσαν J. meaning ἐρβάλλουσαν, as in Aug. I. which is good in itself, but proceeds from a note. 'Τυπερφερεῖν, to excel, Soph. Ο. Ed. - 381. C. 1007. Aristarchus in Stobaeus Ecl. Eth. p. 171. ed. Grot. Theaces of Herodotus, iv. 74. vni. 138. &c. ix. 96. are collected by Portus. Υποφέρειν Eur. Med. 1088. has the same meaning." Porson.

271. τῷ μὲν δ. Thus far do I urge my argument, contest this point on general principles of justice and equity. He then proceeds to allege her particular claims upon his gratitude.

272. "γεραῖς Ahd. Perhaps we could read with one of the Moscow MSS. τῆς γεραῖς." Porson.

273. ἀποσπάσῃς, do not you, (Ulysses) tear my daughter from me: μη κτάνητε, nor you, (the Greeks) stay.

274. Eur. Or. 234. ἄλις ἔχω τοῦ χεῦ. Dawes, M. Cr. 45. has remarked that ἄλις is never construed with a gen. in Homer.

275. "Eur. Or. 66. Ταύτη γέγηθε Eurip. Hec.

κάπιλήθεται κακῶν." Porson. "Verbs signifying to recollect, to forget, μνήσκαι, μνησθῆναι, μνήσασθαι, λανθάνεσθαι, λήθεασθαι, and their compounds, are followed by a gen., as μνήσασθε δὲ θεόριδος ἀλκῆς." Matth. Gr. Gr. § 325.

280. "A very similar idea is expressed in a passage cited by Alex. Rhet. p. 578, 2. ed. Ald. from another play of Euripides: 'Ἄλλ' ήδε μ' ἔξεσται· ήδε μοι τροφὸς, Μῆτηρ, ἀδελφὴ, διώτης, ἀγκύρα, στέγη.' Porson. See his note on Eur. Or. 62. II. Z. 429. 'Εκτορ, ἄταρ σύ μοι έσσι πατήρ καὶ πότνια μήτηρ, Ἡδὲ καταγυητος, σὺ δέ μοι θαλερὸς παράκοτις.'

281. πόλις, patria. Heraclid. 14. καὶ πόλις μὲν οἴχεται. "Patriotism upon a narrow scale, or attachment to a particular commonwealth, (though it was often only to a party in that commonwealth) was common among the Greeks; but even the pretension to patriotism including all Greece, was rare. The Greek term φιλόπατρις was nearly synonymous with φιλόπολις. To express the more liberal patriotism,

G

οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἀ μὴ χρεῶν,
οὐδὲ εὐτυχοῦντας εὖ δοκεῖν τράξειν ἄτε.
καγὼ γὰρ οὐ ποτέ, ἀλλὰ οὐκ οὐκ εἴμι ἔτι
τὸν πάντα δὲ ὅλον ἡμαρτῶν μὲν ἀφείλετο. 2n.
ἀλλ', ὃ φίλον γένειον, αἰδεσθητί με,
οἴκτειρον. ἐλθὼν δὲ εἰς Ἀχαικὸν στρατὸν,
παρηγόρησον, ὡς ἀποκτείνειν Φθόνος
γυναικας, ἃς τοπρῶτον οὐκ ἔκτείνατε
Βαμᾶν ἀποστάσαντες, ἀλλ' ἀκτείρατε. 290
νόμος δὲ ἐν ὑμῖν τοῖς τὸν ἐλευθέροις Ἰσος
καὶ τοῖσι δούλοις αἴματος κεῖται πέρι.
τὸ δὲ ἀξίωμα, καὶ κακῶς λέγης, τὸ σὸν

extending to the whole nation, the Greeks used the term φιλέλλησε." Mitford's History of Greece vi. p. 118.

282. "χρῆ Edd. and MSS. δεῖ Brunck, from conjecture, in consequence of χρεῶν which follows so near. For the same reason in 969. he has changed χρῆ into δεῖ. Who after this would suppose that in the Bacchis 507. (515.) which play he edited with the Helenus, he should have left, δεῖ γὰρ μη χρεῶν, οὗτοι χρεῖν Παθεῖν? Stobæus also p. 435. ed. Grut. has χρῆ, and also τὸν κρατοῦντα, but the usual reading is better." Porson.

283. "πράττειν not a few MSS. Again for οὐκ εἴμι ἔτι J. has οὐκέτ' εἴμι, Hart. Barocc. 37. δούλη σέθεν, a corruption introduced from 797. πράττειν and οὐκ εἴμι ἔτι Stobæus." Porson. ην ποτέ, sc. εὐτυχοῦσσα.

285. Verbs signifying to take anything from one, take two accus. 11. A. 275. μηδὲ σὺ τὸνδ', ἀγαθός περ ἔδω, ἀπομίσο κούρην: O. 462. (Ζεὺς) Τεῦκρον Τελαμώνιον εἴχος ἀπηῆρα. Matth. Gr. Gr. § 412.

287. "Both here and in 508. 519. Kronek and Beck have edited Ἀχαικός, from what motive I know not. Ἀχαικός is the Attic form, in which most of the MSS. coincide. For no notice is to be taken of the opinion of

that excellent critic Francisus Danus, who contends (*Musc. Obs.* No. Vol. V. p. 431.) that a must be seen from the Attic word forsooth *Judicium* in Juvenal xiv. 101." Porson.

289. Compare Eur. Herac. 96. Οὐκ ἔστι δοῖον τόνδε ποιει κατακτήσασθαι. — Οὐχ δυτινόν, οὐ γε ζωτικόν ἔλευσιν μάχην. — Αλλ. Χρῆσι τόνδε μηδὲ γέρη, μηδομένος φάσι τόδε. ΑΓ. Τέττα τόκτην πράττον οὐθανάτου δέ: 1009. Νέον οὐδὲ πειδή μ' οὐδεὶς πάσας τότε Πρόδυμον θυτα, τοῖσιν Ἐλλήνων νόμοις Οὐχ δηλεῖται τῷ κτανόντι κατθανόν. Τιμ. II. 58. προνοοῦντες δτι ἔκδοτας τε έλευστε, καὶ χειρας προϊσχομένους: δὲ οὐ μηδε τοῖς Ἐλλησι μηδε κτείνειν ταύτα. By φόνος Musgrave understands πονηρού, Nemesis: as in Orest. 93 φόνος καὶ εἰδε θεόθεν. But it more probably here signifies, an inauspicious omen, censurable proceeding.

293. "λέγη all the old editions and MSS. with Gellius xi. 4. and Diodorus p. 173. [“Thus also Tzetzes Exeg. ad Iliad. p. 5, 11. Τδ γὰρ ἀξιωμα ταῖς κατὰ τὸν Εὔρυτίδην, καὶ κακῶς λέγεται.” Schäf.] But Maretus Upp. T. iii. p. 593. has tacitly corrected ποτλέγης: which critics in general may prove. For when the Greeks express a person by a circumlocution, they return as soon as possible to the person

τεῖσει λόγος γὰρ ἐκ τὸν ἀδοξούντων οὖν,
τὰς τῶν δοκούντων ἀντὸς, οὐ ταυτὸν σθένει.

295

— νο. τίς ἔστιν οὕτω στρεφῆς ἀνθρώπου φύσις,
ἥτις, γόνη σῶν καὶ μακρῶν ὁδυρμάτων
ελύουσα θερήνους, οὐκ ἀντίκβαλοι δάκρυ;

Notes. [“Not always. Lucian certainly has departed from the rule, Trag. adopod. 312. T. m. p. 662. Οὐτε διοι βροταῖς Σαλμωνέος ἡραὶ βία, ‘Ἄλλ’ έθανε φολέντι δαμέστα θεοῦ φρένα βελει. Compare also Euripides below v. 301.” Sc. &c.] Homer therefore νενοτειται βιῃ Ἡρακληίη, ήτερ, but βιῃ Ἡρακληίη, δωτερ. In Il. T. 415. πινεδ we meet with, Νῦν δὲ καὶ πεντέ εἰς πνοή Ζεφύροι θέοιμεν, “Ηυπέρ ἐλαφράτην φάσ’ ἔμεναι, but the Scholiast on Δροπ. Rn. II. 276. furnishes us with Τότερ ἐλαφρότατον. Thus a few lines before, Ηεκύα, after having said φίλοι γένεσον, proceeds with ἐλαφερ, not ἐλαφον. Those who construe λέγει with τὸ ἀξέσυντον, would have Euripides use the idiom of the modern Indians or French. *Si Votaz Grandezza n'avoit lire, r'les verroil bientôt,* que je ne l'ut si rien dit, que de veridicte. Heath defends the common reading on another principle, namely, by making λέγη to be the middle voice. But two instances which he brings from Homer are nothing to the purpose; the Attics never say λέγουσαι for λέγει. In Soph. Ed. C. 1186. λέγειαι is passive, as it always is in the Tragic writers. Photius Ms. Δέκατη λέχθησατ. Compare v. 890.” Porson. “In the instances in η in Homer collected by Porson, old Od. M. 20. καὶ τὰ μὲν εἰς κατέδηκτον λέγεται. Αὐτὸς λέγει τὰ μὲν: and compare Il. A. 600. ‘Ελθετε γάρ οἱ δακτυοί βιῃ Ἡρακληίη.’” Schnef.

296. “videlicet Aug. 1. Hart, and Brunck’s *membrum*, which tense agrees with γένεσον which is the reading of Gellius (N. A. vi. 4.) The Ms. h. 200 has weight, but erased. If this reading be preferred, render it *timere solet, not vincit [vincit’]* hancius

has thus turned these three verses. *Hæc tu etiæ percorse dices, facile Achatas flexeris; Nam opulentū quum loquuntur pariter atque ignobiles, Eadem dicta endemque oratio æqua non quo valet.*” Porson.

295. τῶν δοκούντων, Paraphr. ήταν ἐξ ἀρχῆς καὶ δυτίμων. Eur. Herac. 897. Τερπνὺς δέ τι καὶ φίλων δρ' Εὐτυχίας ιδέσθαι Τῶν πάροι εὖ δοκούντων, qui πολλοὶ απέτιν πολλοὶ habebantur. Tro. 608. ‘Ορῶ τὰ τῶν θεῶν, ως τὰ μὲν πυργοῦς’ ίκνο Τὰ μηδὲν δυτα, τὰ δὲ δοκοῦντα ἀπάλεσσαν.

“ αὐτὸς without the article does not mean *idem*, but *ipse*. H. Stephens therefore in the Preface to his *Thesaurus Linguae Graecæ* cites λέτρος. But I have edited αὐτὸς from the rule laid down by Dawes, and from the principles of analogy. Eustathius on Il. B. p. 209, 10=158, 25, and elsewhere cites διατάξαντας.” Porson.

296. “Οὐκ ζότιν Aldus and Miss. But Gregorius de Dial. p. 26. has Τί. A negative frequently usurps the place of an interrogative. See the note on Orest. 792. where I think I have rightly restored τοῦν for οὐ in the passage from Alexis. The same substitution must also take place in Antiph. Eccl. 935. ποῦ γάρ ἀνασχέτερον γένεθρον,” Porson.

298. “Musgr. first conjectures θρήνος, then γλήνους but without necessity. Such pleonasmus abound in the Tragedians, and are sometimes reciprocal, as in Geo. 609. Euripides says θρήνον δύνημοι. Thus κοτας λέκτρων Med. 436. λέκτρων κοτας Alo. 948. The example in Soph. Antig. 424. is remarkable, Λειδας κερῆτι Συνῆτι γεσσάον δρψαδην θλεψη λεχοτ. Besides γλήνους would violate the metre. Dawes has laid down his

Οδ. Ἐκάβη, διδάσκου, μηδὲ τῷ θυμουμένῳ
τὸν εὖ λέγοντα δυσμενῆ ποιοῦ Φρενί.

ἴγαν τὸ μὲν σὸν σῶμα, ὁφ' οὐπερ ηὔτύχουν,
σώζειν ἔτοιμός είμι, κούκλας λέγω.
ἄλλ' εἶπον εἰς ἀπαντας, οὐκ ἀρνήσομαι,

Τροίας ἀλούσης, ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παιδα δοῦναι σφάγιον ἐξαιτουμένῳ.

ἴν τῷδε γὰρ κάμηνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ἂν ἀνῆρ
μηδὲν φέρηται τῶν κακιόνων πλέον.

ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
Θανάτῳ υπὲρ γῆς Ἐλλάδος κάλλιστ' ἀνήρ.
οὐκον τόδι αἰσχρὸν, εἰ βλέποντι μὲν φίλῳ

canon, as usual, rather too hastily, that no syllable can be made short by a scenic writer, where the consonants βλ, γλ, γμ, γν, δμ, δν, concur. This rule, generally true, is sometimes transgressed by Aeschylus, Sophocles, and Aristophanes, but never, I believe, by Euripides. In Med. 1252. if the reading is correct, we must tolerate ξβλαστεν as a liberty taken by the Chorus. In Troad. 1261. ἐλπίδας έν σοι κατέγναψε βίου: read κατέκναψε. The passage in the Electra 1021. Γυναῖκα, γλώσσῃ πικρότης ένεστί τις, I consider as corrupt." Porson.

Ἐκβ. δάκρυ. Eur. Heracl. 130. ὅστε μ' ἐκβαλεῖν οἴκτῳ δάκρυ. Hel. 1563. ἐκβαλόντες δάκρυα. Virg. Aen. ii. 8. Quis talia fando Myrmidonum, Dolopumque, aut duri miles Ulyssesi Temperet a lacrymis?

299. 300. Render thus: do not thro' irritation fancy (ποιοῦ φρενί) him your enemy who speaks for the best: τῷ θυμουμένῳ, Schol. τῷ θυμῷ. Thus in Orest. 204. τῷ λίαν παρειμένῳ, by excessire weakness. "Thucydides especially is fond of using participles for substantives: i. 36. γνώτω τὸ μὲν δεδίδος αὐτοῦ (τὸ δέος) ἴσχὺν έχον τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν (τὸ θάρσος) μὴ δεξαμένου, δισθενὲς

ἢ πρὸς ισχύοντας τοὺς ἔχθροὺς ἀπότερον ἐσόμενον: 43. ἐν τῷ τοιῷ ἀξιοῦντι, for ἀξιώματι: 142. ἐν τῷ μὴ μελετῶντι ἀξιωτέροις ξενοῖς, through want of practice. Eur. Iph. A. 1280. τὸ κείνου βουλόμενον, his will." Matth. Gr. Gr. §. 570. To the instances from Thuc., Blomfield adds the following: ii. 61. τῷ τιμωρεῖ τῆς πόλεως ἀπὸ τοῦ ἀρχειν, the hour which the city has by means of her command: iii. 10. ἐν τῷ διαλλάσσοντι τῆς γνώμης: vii. 83. τὸ ἡσυχάζειν τὸν νικτός.

308. φέρηται, the middle voice, carries off for himself, receives. Κακίονων: the penultima of comparatives in ιων is long in the Attic, short in the Ionic.

309. "Translate thus: *Dignus Achilleus, qui a nobis honorem accipiat.* Alcest. 440. ἀξία δέ μοι Τιμῆς. Aristoph. Ach. 633. Φησὶν δ' εἴναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν δ ποιητής. Pac. 918. Πολλῶν γὰρ ὑμῖν ἄξιος Τρυγαῖος ἀτμονεὺς ἔγω. These two places of Aristophanes are unnecessarily meddled with by Dawes, to whom Brunck has assented with respect to the former." Porson.

311. βλέποντι for ξῶντι: Iph. T. 717. ἐπει σ' ἔγω Θανόντα μᾶλλον

χρώμεσθ', ἐτεὶ δ' ὄλωλε, μὴ χρώμεσθ' ἔτι;
εἰσι τί δῆτ' ἔρει τις, πῶν τις αὖ Φανῆ
στρατοῦ τὸ ἀβροῖσις, πολεμίαν τὴν ἀγωνία;
τότερα μαχουμέθ', ηφαί στρατοῦ φίλοψυχήσομεν,
τὸν κατθανόνθ' ὁρῶντες οὐ τιμώμενον; 315
καὶ μὴν ἔμοιγε Σῶντι μὲν καθ' ἡμέραν,
καὶ σμίκρῳ ἔχοιμι, πάντ' ὅν ἀρκούντως ἔχοι,
τύμβον δὲ βουλοίμην ἀντίξιούμενον
τὸν ἐμὸν ὄρασθαι διὰ μαχροῦ γὰρ ηχάρις. 320
εἰ δ' οἰκτρὰ πάσχειν Φῆς, τάδ' ἀντάκουέ μου.
εἰσὶν παρ' ἡμῖν, οὐδὲν ἡσπον ἀθλία,
γραῖαι γυναικεῖς, ηδὲ πρεσβύται, σέθεν,
νύμφαι τὸν ἀριστῶν νυμφίων τητάμεναι,
ἢ ἡδε κεύθει σάματ' Ἰδαια κόνις. 325
τόλμα τάδ'. ἡμεῖς δ', εἰ κακῶς νομίζομεν
τιμᾶν τὸν ἑσθίον, ἀμαδίαν ὄφλησομεν.

313. οἶμος φίλος. Alcest. 143. Καὶ τοι δέ ἀυτὸς κατθάνει τε καὶ βλέποι; Τρ. 628. Οὐ ταῦτα, φησί, τῷ βλέπει τὸ κατθάνειν. In other places we have φίλος, φίδος ορ φῶς, (662.) φῶς μὲν εὑρύθιεν.

312. "οἶλολε. Brack from his manuscript has edited οἴεστι." Potter. μὴ χρώμεσθ' ἔτι, οὐ φίλος, we treat him no longer.

313. εἰς frequently precedes an interrogative. Phoen. 856. 1600. Hipp. 287. Med. 866.

314. "σμικρός not few MSS.; the manuscript either supposing that the first syllable in σμικρός might be shortened, or being unconcerned about the sharpest in the second foot. Thus below 336. τινα for τι Cant. J. But σμικρός is supported by Eustathius, II. 4 p. 462, 16=351, 49. οὐ ξένη μὲν επιφέρει τινα, καὶ οὐτὶ μικροῖς." Porson. Schaefer would punctuate thus: Γενεῖ μεν, καὶ ἡμεραν κει σ. L. and, in good truth, whilst I am alive, even if I

have but little for each day, all my wants would be supplied.

319. ἀξιοῦ, to honor, as Heracl. 921. Soph. Aj. 1114. οὐ γὰρ ἡξιού τοὺς μηδένας. Eustathius quoting this passage on Il. H. p. 666, 46=635, 12. K. 801, 53=720, 16. has στεφανούμενον, being, I imagine, more familiar to his time, although he might have got it from v. 126. above. Thus also a gloss in a Cambridge Ms. τιμάμενον, στεφόμενον. Thomas Magister under ἀξιῶ cites the passage without any variation." Porson.

320. Μὰ μακροῦ, sc. χρόνου, 'a monument to late posterity.' Potter.

323. "The Homeric ήδε (says Vulck. on Phoeniss. 1683.) ought not to be obtruded upon an Attic Tragie writer; not recollecting an instances from Herc. For. 30. 'Αμφίον' ήδε Ζῆθον ἐγύόντω Δίδε, quoted by himself on Phoen. 609. (816.)" Porson.

327. ἀμαδίαν ὄφλησομεν, will incur the imputation of, Soph. Ant. 1028.

οἱ Βάρβαροι δὲ μήτε τοὺς φίλους φίλους
ἡγεῖσθε, μήτε τοὺς καλῶς τεθυηκότας
θαυμάζεθ', ὡς ἂν ἡ μὲν Ἑλλὰς εὐτυχῆ,
ὑμεῖς δὲ ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

330

Χο. αἰ, αἰ· τὸ δοῦλον ὡς κακὸν πεφυκέναι,
τολμᾶν θ' ἀ μὴ χρῆ, τῇ βίᾳ νικάμενον.

Επ. ὦ θύγατερ, οἱ μοὶ μὲν λόγοι πρὸς αἰθέρα

335

Φροῦδοι, μάτην ριφέντες ἀμφὶ σου φόνου·
σὺ δ', εἴ τι μείζω δύναμιν, ἢ μήτηρ, ἔχεις,
σπούδαζε, πάσας, ὥστ' ἀηδόνος στόμα,
φθογγὰς ιεῖσα, μὴ στερηθῆναι βίου.
πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὁδυσσέως γόνυ,

Ανθαδία τοι σκαιώτητ' ὀφλισκάνει. Eur. Alc. 1112. μωρίαν δὲ ὀφλισκάνεις. Dem. Olynth. 1. fin. Ἄρα γε δράτε καὶ καταμανθάνετε, ἐφ' ἑκάστου τούτων, ἡλίκην δὲ ὠφληκότες παρδυοιαν ἔτε, εἴ τι τοιοῦτον ἐτυγχάνετε ἐψηφισμένοι; Eur. Med. 405. οὐ γελῶτα δεῖ σ' ὄφλειν Τοῖς Σισυφείοις. This Grecoism is imitated by Horace, Od. i. 14, 15. tu, nisi ventis *Debes ludibrium*, cave.

328. “δὴ recent editions; I have replaced δὲ from Ald. and MSS.” Porson.

329. ἡγεῖσθε and θαυμάζετε are in the imperative mood, not the indicative. Compare Dem. c. Lept. 490. Μήτ' οὖν ἐκεῖνοι ποτε παύσαιτο, εἰ ἄρ' εὔξασθαι δεῖ, τοὺς μὲν ἐαυτοὺς ἀγαθόν τι ποιοῦντας μήτε τιμῶντες μήτε θαυμάζοντες, μήθ' ὑμεῖς τάναντία τούτοις τοὺς μὲν εὐεργέτας τιμῶντες. This use of θαυμάζω for *colo, honoro*, is noticed by Monk on Eur. Hipp. 105. who compares Virg. G. iv. 215. illum admirantur, et omnes Circumstant fremitu denso, stipantque frequentes. Hor. Carm. iv. 14, 42. te profugus Scythes Miratur, o tutela præsens Italiæ, dominæque Romæ. Construe thus from v. 326. *But we Greeks, if we judge ill in honoring a brave man, will submit to the imputation of folly.*

And do you, Barbarians, continue not to consider those your friends who are so, and to pay no respect to those who have nobly died; so that Greece [by acting as she does] may be crowned with success, and you may meet with the return that your sentiments deserve.

332. “πέφυκ’ ἀεὶ is the common reading; and so in Stobæus lxii. p. 237. πεφυκέναι Ald. and a considerable number of MSS. together with Eumathius viii. p. 301. But all have τολμᾶ in the next line, to which I have added a letter. For ν is very easily omitted, being frequently represented in MSS. by a thin stroke. Again κρατούμενον Stobæus, and the Ms. J. as a various reading.” Porson. The construction is: ὡς κακὸν (ἐστι) τὸ πεφυκέναι δοῦλον: πεφυκέναι for εἶναι: as φῦναι Med. 522. δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν.

334. “δύμοι Ald. οἱ μοὶ Brunck, and also a Harleian Ms.; nor have I thought it worth while to differ in a point of little consequence. Both I consider right; the latter by elision, the former by crasis.” Porson.

335. “Brunck would prefer φιφθέρτες, because the Tragedians generally are partial to the first aorist. And indeed the Ms. E. has φιφθέρτες, although

πεῖθ ἵχεις δὲ πρόφασιν. ἔστι γὰρ τέκνα 340
τῷδε, τὴν σὴν ὥστ' ἐποικεῖσθαι τύχην.
ἴρω σ', Ὁδυσσεῦ, δεξιὰν ὑφ' εἶματος
τοιτα χεῖρα, καὶ πρόσωπον ἔμπαλιν
φοντα, μή σου προσθίγα γενειάδος.
Ἐει πέφευγας τὸν ἐμὸν ἰκέσιον Δία, 345
ψομαί γε, τοῦ τ' ἀναγκαίου χάριν,
ἢ τε χρήζουσ'. εἰ δὲ μὴ Βουλήσομαι,
ἢ φανοῦμαι, καὶ φιλόψυχος γυνή.
ἀρ με δεῖ Ζῆν, η πατὴρ μὲν ἦν ἄναξ
γῶν ἀπάντων· τοῦτο μοι πρῶτον βίον. 350
ἢ ἐργέφθην ἐλπίδων καλῶν ὅπο,
λεῦσι νύμφη, Ζῆλον οὐ σμικρὸν γάμων
σ', ὅτου δῶμ' ἔστιαν τ' ἀφίξημαι·
οὐα δ', η δύστηνος, Ἰδαιάσιν ἦν
ιξι, παρθένοις τ' ἀπόβλεπτος μέτρα, 355
θεῆσι, πλὴν τὸ κατθανεῖν μόνον'

"erased." Porson. See the
beginning 986.

εἰσ, endeavor to persuade
Hed. 345. οἰκετεῖρε δὲ αὐτούς
ταῖδον πατήρ Πέφυκας εὐδε
προῦδε σ' ἔχειν. Il. Ω. 486.
132.

τοῦμπαλιν Ald. ἔμπαλιν
p. and Eustathius on Il. A.
107, 31. with no difference
in sense, but a most important
in the metre. My meaning
can be better understood by
that very few versses are to
be found in the Tragedians like the
beginning of the Ion, "Ἄτλας
η νάτοις οὐρανόν." Porson.

He on Phoen. 1419. and Por-
son p. xiii.

η ἐμὸν ἰκέσιον Δία, Paraphr.
Keulian. Schol. οἱ ἰκετεῖνον
ον Δία προέτεινον. Od. N.
η σφέας τίσαιτο ἰκετήσιος.
I escaped the vengeance of
which would fall on you for re-

jecting me a suppliant: inasmuch as I
will follow you voluntarily.

346. "γε (for σοι, as in Aldus) is
given by Brueck from his membranae:
the Ms. N. has σε, and σοι written
above it. γε having been first changed
into τε, and then σε into σοι on ac-
count of the construction. Cleanthes
in Epictetus Enchir. 77. confirms γε
by his imitation: "Ἄγου δέ μ', δὲ Ζεῦ,
καὶ σύ γ' η πεπρωμένη. "Οποι ποθ' ὑμίν
εἰπὶ διατεταγμένοις· 'Ως ἔφομαι γ' Κοκ-
νυτ. ήν δὲ μὴ θέλω, Κακὸς γενόμενος,
οὐδὲν ήσσον ἔφομαι. Perhaps both
would have written better thus, Κακὸς
(κακή) φανοῦμαι, ποθὲν ήσσον ἔφομαι."
Porson.

355. "παρθένοιστ τ' Ald. [See note
on 298.] But King παρθένοις τ' from
Ms.; and thus the membr. Cant. J.
M. N. H. παρθένοις without the con-
junction, others, Cantor μέγα for μέτρα,
without reason." Porson.

356. "Others θεοῖσιν." Porson.
πλὴν τὸ κατθανεῖν. "The infin. with

ιῦν δ' εἰμὶ δούλη. πρῶτα μέν με τοῦνομα
θαυεῖν ἔραν τίθησιν, οὐκ εἰωθὸς ὅν.
Ἐπειτ' ἵσως ἀν δεσποτῶν ἀμάν Φρένα
τύχοιμ' αὖ, ὅστις ἀργύρου μ' ἀνήσται,
τὴν "Εκτορός τε χάτερων πολλῶν κάσιν
προσθεὶς δ' ἀνάγκην σιτοκοιὸν ἐν δόροις,
σαίρειν τε δῶμα, κερκίσιν τ' ἐφεστάναι,
λυπρὰν ἄγουσαν ἡμέραν μ' ἀναγκάσει·
λέχη δὲ τάμα δοῦλος ἀνητὸς ποθεν
χρανεῖ, τυράννων πρόσθει ἡξιωμένα.

the accus. of the article is sometimes put without being governed by a verb or a preposition, and in different senses.—With regard to, as far as concerns, both at the beginning of a proposition, and after some words. Xen. Cyr. i. 6, 18. vii. 5, 46. Eur. Hec. 356. Ιση θεῦσι, πλὴν τὸ κατθανεῖν μόνον.” Matth. Gr. Gr. § 542. Obs. 4. b.

358. “The junction of a substantive participle with another participle is rare. Yet Homer has, Il. T. 80. ἐπιστάμενόν περ ἔδυτα. Aristophanes Ran. 733. Οὔτε γὰρ τούτοισι οὖσιν οὐ κεκιβδηλευμένοις. Menander in Stobæus iv. p. 53, 38. Ἐπὰν ἐν ἀγαθοῖς εὐνοούμενός τις ὦν. Add to these Aristot. Φυσ. Ἀκροασ. iii. 13. It is frequent in later writers.” Porson. Æschin. c. Timarch. p. 69. Reisk. Καὶ περ διμολογουμένου τοῦ πράγματος ὄντος.

359. δεσποτῶν—ὅστις. “The relative often differs in number, from the word to which it is referred, and is in the singular when that is in the plural. This takes place when it refers not so much to a determinate person or thing, as to all of the species to which the preceding substantive belongs, or when a word of general import, as πᾶς, precedes. Hence also in this case δοτις or δος ἀν is commonly put. Il. II. 621. χαλεπόν σε—πάντων ἀνθρώπων σβέσσαι μένος, δος κέ σεν ἄντα Ἐλθῃ ἀμυνόμενος. Od. Φ. 293. Οἰνός σε τρώει με-

λιηθῆς, δοτε καλ ἄλλους Βλάπτι μιν χανδὸν ἔλη. Comp. ib. 3 Antig. 707. “Οστις γὰρ αὐτὸς μόνος δοκεῖ, Ἡ γλῶσσαν, ἡ εἰ όψι ψυχὴν ἔχειν, Οὗτοι διατι ὄφθησαν κακοί.” Matth. Gr. I See also Brunck on Soph. Monk on Eur. Hipp. 78. duces an instance of this Gre Tibullus i. 6, 39. Tunc proc quisquis colit arte capilli effuso cui toga laxa sinu. double ἀν, see Matth. Gr. G

361. “χάτερων πολλῶν” Brunck, who conjectures κατγ λῶν : to no purpose.” Porsc

362. “Thus Ald. Some have προθεῖς, which does no sense so well.” Porson. He: “Ἐπει δ' ἀνάγκην προστίθησ ή. Such repetitions as ἀνάγκην κάσει in v. 364. seem to be rather affected by the Tr comp. 223. θύματος δ' ἐπιστρεψ τ' ἐπέστη τοῦδε παῖς Ἀ; ἀνάγκην σ. Hecuba in Tro

presses her fears that she compelled to undergo similes : τούτοις με προσθήσουσι λάτριν Κλῆδας φυλάσσειν, τὴν “Εκτορα, Ἡ σιτοκοιὲν κ. τ. drom. 164. δεῖ σ', ἀντὶ τῶν πι φρονημάτων, Πτῆξαι ταπειν πεσεῖν τ' ἐμδὺ γόνυ, Σαρει τούμον : the words of Helen Andromache.

ἀφίημι ὄμράτων ἐλεύθερον
τόδ', Αἴδη προστιθεῖσ' ἐμὸν δέμας.
Οδυσσεῦ, καὶ διέργυσαι μὲν ἄγων
τίδος γὰρ, οὐτε του δόξης ὁρῶ
παρ' ἡμῖν, ὡς ποτ' εὖ πρᾶξαι με χρέον.
τὸν δὲ ἡμῖν μηδὲν ἐμποδῶν γένη
ει, μήτε δρῶσα· συμβούλου δέ μοι
τρεῖν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.
αρ οὐκ εἶσθε γεύεσθαι κακῶν,
εν, ἀλγεῖ δ', αὐχέν' ἐντιθεῖς ζυγῷ·
αν εἴη μᾶλλον εὐτυχέστερος,

a, no indeed; Elmsley L. 987.—ἀφίημι φέργος rior, as Bléitez for τινο,

ἢ μ' Ald. Some Mss. is very nearly the true by taking away a small i must read "Αγ' οὖν as agister το, διαχρώμαι." οὐται, dispatch me; so and conficio in Latin. th ended him." Shaksp.

ular collocation of τις in Prom. 21. "Ιν' οὐτε μωρόθην θρατῶν" Οφει. οὗτοι εἰ χρηστός, οὗτοι below 1161. —Person, expectation from any is possible: see Med.

Ald. here and elsewhere similar Dorisms red on the authority of h the approbation of n. 11." Person.

Bē Ald. Mss. vary." ντα, μήτε δρῶσα, i. e. Sophi. Phil. 770. πρὸς κόντα μήτε δικοντα. A occurs in Virg. Aen. 1. viii, Nec pietate fuit ei armis.

374. μὴ κατ' ἀξίαν: 855. χρῆσθαι μὴ κατὰ γνώμην τρόποις: Med. 771. δέχον δὲ μὴ πρὸς ἡδονὴν λέγους.

375. γεύεσθαι κακῶν, to experience distress. Eur. Hera. F. 1316. Ατάρ πόνων δὴ μυρίον δγευσάμην. Soph. Trach. 1103. Αλλων τε μόχθων μυρίου δγευσάμην. Antig. 582. κακῶν δγευστος. In the Scriptures we meet with the expression γεύομαι θανάτου. The student will observe the difference between the active and middle voices γεύω, to make another taste, γεύομαι, to make oneself taste, to taste: thus Herod. vii. 46. Ο δὲ θεός, γλυκὺν γεύσας τὸν αἰώνα, φθυνερὸς ἐν αὐτῷ εύποκεται ἐλών, having given us a taste of. "The Latins use the verb gustare in a similar sense: Herus meus hic quidem est; gustare ejus sermonem volo. Plaut. Mostel. v. 1, 15. Et tu, Galba, quandoque degustabis imperium. Tac. Ann. vi. 20." Review of this ed. of the Hecuba, in the Literary Chronicle and Weekly Review for January 27. 1827.

377. μᾶλλον εὐτυχέστερος. "The adv. μᾶλλον is often put with the comparative. Herod. i. 31. Ως ἄμεινον εἴη ἀνθρώπῳ τεθυντα μᾶλλον ή ζέειν. 32. μᾶλλον ὀλβιώτερός ἔστι, and in Homer, Il. Ω. 203. δητέροι μᾶλλον. Εσθ. S. c. Th. 675. Τις ἄλλος μᾶλλον ἐνδικότερος, Isocr. Archid. 138. πολὺ μᾶλ-

ἢ ζῶν. τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

Χο. δεινὸς χαρακτήρ, κάπισημος ἐν βροτοῖς,
ἐσθλῶν γενέσθαι, κάπι μεῖζον ἔρχεται
τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.

Ἐπ. καλῶς μὲν εἶπας, θύγατρε ἀλλὰ τῷ καλῷ
λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
χάριν γενέσθαι παιδὶ, καὶ φόγον φυγεῖν
ὑμᾶς, 'Οδυσσεῦ, τήνδε μὲν μὴ κτείνετε
ἡμᾶς δ' ἄγοντες πρὸς πυρὰν' Αχιλλέως,
κεντεῖτε, μὴ φείδεσθ'. ἐγὼ τεκού Πάριν,
ὅς παιδα Θέτιδος ὥλεσεν τόξοις βαλάν.

Οδ. οὐ σ', ᾧ γεραιὰ, κατθανεῖν Αχιλλέως
φάντασμ' Αχαιοὺς, ἀλλὰ τήνδ', ητήσατο.

Ἐπ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,

λον κρεῖττον." Matth. Gr. Gr. § 458.
Soph. Antig. 1210. μᾶλλον δύσσον.
Eur. Hipp. 487. μᾶλλον ἀλγίων κλίνειν.
For instances of a double superlative
see 624. "So *magis* amongst the
Latins. Nam nisi qui argentum de-
derit, nugas egerit, Qui dederit *magis*
majores nugas egerit. Plaut. Me-
næchm. Prol. 55. Nam *magis* multo
patior facilius verba. Id. Menæchm.
v. 6, 13." Lit. Chron. l. c.

378. "ζῆν ἐν κακοῖς Stobæus p.
133. ed. Grot. but μὴ καλῶς p. 501.
for κακῶν 375. Stobæus has πόνων."
Porson.

379. χαρακτήρ, *the stamp or im-
pression upon coins, from χαράσσω :
strong and deeply stamp is the impress
of nobility*: comp. Med. 516—519.
Hipp. 102.

380. ἐσθλῶν γενέσθαι. "The gen.
expresses the person or thing from
which any thing proceeds, and is to
be rendered by the preposition *ab*, *ex*,
from.—In the same relation stand
εἰναι, γίνεσθαι with the gen. Xen.
Cyr. i. 2, 1. Πατρὸς μὲν δὴ λέγεται
Κῦρος γενέσθαι Καμβύσου, μητρὸς δὲ
δμολογεῖται Μανδάνης γενέσθαι, πατού
esse dicitur patre Camb. Eur. Hec.

380. Thus also ποταμοῦ (κατὰ) ;
εἰναι, Διὸς εἰναι γενεὴν, Il. Φ.
Again, Eur. Iph. A. 407. Διὰ
τοῦ μοι πατρὸς ἐκ ταύτοῦ γεγένεται;
gen. is used even with passives.
Med. 800. οὗτε τῆς νεοζύγου Νέη
τεκνώσει παῖδα, with which other
ἐκ is put." Matth. Gr. Gr. § 375.
below 420.

ἐπὶ μεῖζον ἔρχεται, increases, re
accession: Eur. Med. 903. Καὶ
προβαίη μεῖζον ή τὸ νῦν κακόν.

381. "τοῦνομα Ald., which B
and Beck have recalled. But
has properly given δνομα, from
no doubt, for thus it is read in
1. 2. 3. C. Cant. E. Harl. L.
3. 4. The copies of Stobæus fit
between οῦνομα and τ' δνομα.
also οῦνομα." Porson.

387. "ἔτεκον ἐγὼ is edit
Brunck, in opposition to MSS.
even with the consent of MSS.
be objectionable." Porson.

391. 'Τμεῖς δέ μ' ἀλλά: Eur.
565. Σὺ δ' ἀλλὰ τοῦδε χρῆσε,
"Vim particulæ ἀλλὰ in hac lo
non debent negligere tirones.
ficiat, εἰ μὴ τοῦτο δρᾶν θέλεις.
verte, then. Vide nostrum Phœsi

και δις τόσον πάμ' αἴματος γενήσεται
γαία, νεκρῷ τε τῷ τάδ' ἐξαίτουμένῳ.

Οδ. ἀλις κοῦπς σῆς θάνατος οὐ προσοιστέος
ἄλλος πρὸς ἄλλων μηδὲ τόνδ' ὀφείλομεν.

395

Εξ. πολλὴ γ' ἀνάγκη θυγατρὶ συνθανεῖν ἔμε.

Οδ. πᾶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος.

Εξ. ὅποια κισσὸς δρυὸς, ὅποις τῇσδε ἔχομαι.

Ald. 942." Elmsley. Soph. Antig.
392. Τι δῆτ' οὐ ἀλλὰ νῦν σ' ἑταφελοῖν'
476, Lectr. 412. "Ω θεοί πατρόφοι,
Ἐπιέρεας γ' ἀλλα νῦν.

392 " τῶν" MSS. and editions; but
this form was unknown to the Attics;
it is clearly proved by one argument.
There are many places, in which the
mēte requires τῶν; none, where it
means τῶν, few, where it can admit
it." Porson. Cf. Afc. 922.

394. Eur. Or. 1037. Μηδις τὸ μητρὸς
αὐτοῦ. Iph. T. 1014=978. Μηδις τὸ κείνης
αὐτοῦ. sc. λοιποῦ ή Ηεκ. 530.

395. " ὀφείλομεν Ald. ὀφείλομεν
the edd. of Barnes, King, Brunck;
and thus Aug. 1. 2. H. J. N. But
the preponderance is in favor of ὀφεί-
λειν, which I have now restored,
being formerly too hastily agreed with
Brunck." Porson. Paraphr. εἴθε μηδὲ
ταύτες (θανάτοι) ὀφείλομεν ποιεῖσθαι,
άλλων, and I wish that this were not
necessary! Eur. Iph. A. 1303. μητρὸς
θεοῦ (Πτιανοῦ) τὴν διμήν θεοῦ θεο-
κοτον τραφέντ' Ἀλέξανδρον οἰκεῖαν ἀμφὶ^{τὸν}
τὸ λευκὸν οὖσαν. Dem. in Aristog. 783,
33. οφελε γάρ μηδεὶς οὐλος Ἀριστογεί-
τον χαίρειν. See Matth. Gr. Gr. §
312. (Ibr. 2).

397. ιενοι. τὸ οὐδα κεκτημένος οὐκ
εἰσι τερψφραστοι, ἀλλ' Ἀττικὴ συντάξις,
ιενι τοῦ κεκτηματοι. Thuc. vi. 04. εἰδότες
εἰ καὶ διοιας δυνηθέντες, that they
would not have been equally able:
τεττεραι, Ιεναι, and other verbs of
action signification have the same con-
struction see v. 244. Matth. Gr. Gr.
§ 347, 2.

398. " δραῖα is Reiske's emenda-
tion, adopted by Brunck and Beck,

for δρᾶια, which Aldus and the MSS.
have. For δρᾶις B. σύντας. But upon
consideration, I am suspicious of this
emendation, and think the common
reading defensible. Generally indeed
δρᾶιος or δρᾶις μὴ is construed with the
second person, sometimes with the
third, more seldom with the first.
Aristophanes Eccles. 296. "Οτας δὲ
τὸ σύμβολον λαβόντες ἔκειται πλησίοις
καθεκούμενα: a little below he says
without an ellipse, "Ορα δ' δρᾶιος ὀθή-
σσομαι τοβοδε τοὺς ἐξ ἀστροις. Anti-
planes Athenaei ut. p. 123. B. "Οτας
οὗτοι ἔφοντα μηδέν" δροματι. The com-
mon reading also in Eur. Tro. 147.
which Musgrave vainly endeavors to
correct, must be retained: Μάτηρ δ'
ἔτ τις πρανοῖς κλαυγγάν "Ορνισιν, δρᾶις
ἔξαρξα γὰρ Μολπάν." Porson. "Comp.
Aristoph. Nub. 257. Σωτερ με τὸν
Ἀθάνατον δρᾶις μὴ θύετε." Schnef.
Reiske punctuates the passage thus.
δρομα, κισσὸς δρῦς δρᾶις, τῆσδε ἔχομαι.
"It is evident that the genitive was
intended to imply a part: The con-
struction of the verbs to take with the
gen. appears to have arisen from this
cause. Yet these are for the most
part only terba middle: λαμβάνεσθαι
and its compounds ἀντιλ., ἐπιλ., δρα-
τεσθαι, ἀπτεσθαι, ἔχεσθαι, ἀντεχεσθαι
τίνος. Λεπ. Κ. 'Α. viii. 6, 41. "Ην οὐ
σωφρονόμεν, ἔξομενα αὐτοῦ, we shall
keep hold of him: vi. 3, 17. Κανῆ τῆς
πονηρας ἔχεσθαι, in salutem incum-
bere, to be earnestly attentive to his
safety. Herod. i. 93. Λίμνη δὲ ἔχεσθαι
τοῦ σημειος μεγάλη, borders upon.
Thuc. L 140. τῆς γνώμης τῆς αὐτῆς
ἔχομαι, persevere in: i. 03. Τητ θε-

Οδ. οὐκ· οὐ γε πείθη τοῖσι σοῦ σοφωτέροις.

Εχ. ὡς τῆσδ' ἔκουσα παιδὸς οὐ μεθήσομαι.

Οδ. ἀλλ' οὐδ' ἵγαν μὴν τήνδ' ἄπειμι αὐτοῦ λιτών.

Πολ. μῆτερ, πιθοῦ μοι καὶ σὺ, παῖ Δαερτίου,
χάλα τοκεῦσιν εἰκότας θυμουμένοις.

σὺ δ', ὦ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

Βούλει πεσεῖν πρὸς οῦδας, ἐλκῶσαι τε σὸν
γέροντα χρῶτα, πρὸς Βίαν ὀθουμένη,
ἀσχημονῆσαι τ', ἐξ νέου Βραχίονος

λάσσης πρῶτος (Θεμιστοκλῆς) ἐτόλ-
μησεν εἰπεῖν ὡς ἀνθεκτέα ξοτίν."

Matth. Gr. Gr. § 365. See below, v.
827. "The future for the conjunc-
tive is the regular construction after
διώς, which indeed takes the pres.,
the aor. 1. pass. and aor. 2. in the con-
junctive, but instead of the aor. 1. act.
and mid. requires the future, and this,
whether it be governed by a verb pre-
ceding, or that *ὅπα, cave*, is omitted.
In the passages where the aor. 1. conj.
still remains after *διώς*, one or other
of the MSS. or editions generally has
the future. But *διώς δὲ, that*, takes
the conj. and aor. 1. act." *Ibid.* § 520.
See also Brunck on Soph. Aj. 557.
Monk Hipp. 520.

399. "Thus most of the MSS. and
the Schol. *The reading of Aldus, Οὐ*
μὴν γε, is faulty, were it only for this
reason, that Οὐ μὴν is followed by γε,
without any intervening word. See
Phoen. 1638. In Bacch. 852. read
Οὐκ ἡθέλησε." Porson.

400. ὡς: the ellipse to be supplied
is *ἴσθι*, or *ὅπα, be assured that I will*
not quit my hold of her: see Med. 609.
"μεθίεσθαι, to let go, takes only the
gen., μεθιέναι on the contrary, in the
same sense, usually takes the accus.
Soph. Εδ. C. 830. μέθεις χεροῖν Τὴν
παιδὰ θᾶσσον: (Eur. Hec. 549. 552.
Hipp. 333.) Aristoph. Plut. 42. "Οτφ
ξυναυτήσαιμι πρῶτον ἔξιῶν, 'Εκέλευσε
τούτου μὴ μεθίεσθαι μ' ξτι. Eur. Med.
734. "Αγουσιν οὐ μεθεῖ δὲν ἐκ γαίας
ἐμὲ is governed of *ἄγονσιν*, and with

μεθεῖο must be supplied ἐμοῦ:
Porson's note.)" Matth. Gr.
367.

401. *Εἰμι and its compounds*
always a future signification, n
in the Attic writers, (Dawes.
82.) but also in Homer, Il. Α
νῦν δὲ εἰμι Φθίηνδ'. E. 256. δὲ
ἴππων ἐπιβανέμεν· ἀλλὰ καὶ
'Αυτίον εἰμ' αὐτῶν. See Phœn.
Below 414. *ἄπειμι* must be ren
I am going; as in Phœn. 623.

402. *Λαέρτης, Λαέρτιος, and*
tios, (Soph. Aj. 1. Eur. Tro. 42
in use in the tragic writers: o
first in Homer.

403. *Χάλα, Schol. ἐνδίδου, à*
χαλώντων τὰ ιστία: give to
Orest. 690. 698.—*τοκεῦσιν.* "In
the plural is often used for the si
Æsch. Pr. 67. σὺ δὲ αὖ κατοκνί^{τη}
Διός τ' ἔχθρῶν ὅπερ Στένεις;
only Prometheus is meant. Eu
403. *τοκεῦσιν*, instead of the
Soph. Εδ. T. 1184. "Οστίς πι
φύς τ' ἀφ' ὁν οὐ χρῆν, ξὺν οἷς
χρῆν μ', δομιλῶν (i. e. ξὺν μητρὶ^{τη}
τ' οὐκ ἔδει (i. e. τὸν πατέρε^{τη}
νών. The general expression
plural gives greater emphasis
speech." Matth. Gr. Gr. § 292.
Soph. Εδ. T. 366. *Λεληθέναι* c
σὺν τοῖς φιλτάτοις Αἴσχισθ' δμ
i. e. with Jocasta.

404. "Some MSS. have
Porson. Cf. 372. 1269. See
on Orest. 614.

παστθεῖσ'; ἀ πείσει. μὴ σύ γ' οὐ γὰρ ἔξιν.
λλ', ὦ φίλη μοι μῆτερ, ἡδίστην χέρα
ὸς, καὶ παρειὰν προσβαλεῖν παρηΐδι· 410
ς οῦ ποτ' αὖθις, ἀλλὰ νῦν πανύστατον,
κτῖναι κύκλου θ' ἥλιου προσόψομαι.
έλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτων.
μῆτερ, ὦ τεκοῦσ', ἄπειμι δὴ κάτω.
ὦ θύγατερ, ἡμεῖς δ' ἐν φάει δουλεύσομεν; 415
.. ἀνυμφος, ἀνυμέναιος, ὃν μὲν ἔχειν τυχεῖν.
οἰκτρὰ σὺ, τέκνον ἀθλία δ' ἐγὼ γυνή.
.. ἐκεῖ δ' ἐν Αἴδου κείσομαι χωρὶς σέθεν.
οἵμοι, τί δράσω; ποῖ τελευτήσω Βίον;
.. δούλη θαυμάται, πατρὸς οὗσ' ἐλευθέρου. 420
ἡμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων.

.. “ἀ πείσει. Understand, τοῖς
νοιν εἰ μαχεῖ.” Porson. πείσει,
ἢ πείσῃ, from πάσχω.

σὺ γ'. “When any one wishes
to persuade another from any thing
treacherous, μὴ σύ γε is very com-
monly used with the omission of the
preceding. Soph. CEd. C. 1441.
εἰ χρῆ, θαυμάται. ANTIG. μὴ
, ἀλλ' ἐμοὶ πιθοῦ. Eur. Phœn.
Τί τῆς κακιστῆς δαιμονῶν ἔφιεσαι,
ψίας, παῖ; μὴ σύ γ'. ἀδικος ἡ
Matth. Gr. Gr. § 465.

I. “πανύστατα Ald. The hiatus
moved by many MSS. and by
205. where the same distich is
ited.” Porson. Soph. Aj. 857.
τὸν διφρευτὴν ἥλιον προσεννέπω,
στατον δὴ, κοῦκοτ' αὐθις νόστερον:
.. 806. ‘Ορᾶτέ μ', ὁ γὰς πατρίας
αι, Τὰν νεάταν. δόδον Στείχουσαν,
ν δὲ φέγγος Λεύσσουσαν ἀελίου,
οτ' αὖθις.

I. “δέχουν Ald. edd. But δέχη
χη) Mosq. I. 4. Cant. G. H. L.
. R. Eumath. vi. p. 202. δ' ἔχη
δ' ἔχου as a various reading C. E.
igh in C. γρ. is not prefixed: τ'
osq. 3. δ' ἔχει in Aug. 2. as a
s reading, in C. and in both the
lurip. Hec.

Harleian. I have therefore edited
δέχει. See what trouble the Attic
form (δέχει for δέχη) has given to the
transcribers, and compare Orest. 404,
where ἀπογρέπει is found in E. by the
first hand.” Porson. For a similar
application of the particle δὴ, see the
passage from Soph. Aj. 857. quoted
above. Eur. Heracl. 573. προσειποῦσ'
νόστατον πρόσφθεγμα δὴ, as Elmsley
reads for μοι.

416. ἀνυμέναιος, ὃν κ. τ. λ. Paraphr.
ἄμοιρος ‘Τμεναίων, ὃν ἔπρεπεν ἐμὲ λα-
χεῖν δηλονότι. Cf. 21. Thus Antigone
complains, Soph. Antig. 916. Καὶ νῦν
ἄγει με διὰ χερῶν οὕτω λαβῶν, “Ἀλεκ-
τρον, ἀνυμέναιον, οὕτε τοῦ γάμου Μέρος
λαχοῦσαν, οὕτε παιδείου τροφῆς.

417. ἐν Αἴδου, sc. δόμοις, a very fre-
quent ellipse in Homer and the tragic
writers; it is supplied in Alc. 25. δς
νιν εἰς Αἴδου δόμους Μέλλει κατάξειν.

421. “Before Brunck the line stood
thus: ἡμεῖς δὲ πεντήκοντ' ἄμοιροι δὴ
τέκνων. He from his Ms. has edited,
‘Ημεῖς δὲ πεντήκοντά γ' ἄμμοιροι τέκ-
νων. Now attend to Ammonius:
“Sed jure huic mutationi, quam nulli
confirmant codices, se jam objecit
Steinbrychel.” Yet, such is his skill

Πολ. τί σοι πρὸς "Ἐκτορ', ή γέροντ' εἴπω πόσιν;
Εξ. ἄγγελλε πασῶν ἀθλιωτάτην ἐμέ.

Πολ. ὁ στέργα, μαστοί θ', οἵ μ' ἑβρέψαθ' ἥδεις.
Εξ. ὁ τῆς ἀώρου θύγατερ ἀθλία τυχης. 42

Πολ. χαῖρ', ὁ τεκοῦσα, χαῖρε, Κασάνδρα τ' ἐμή,
Εξ. χαιρούσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

Πολ. ὅτι ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.
Εξ. εἰ ζῇ γ' ἀπιστῶ δ' ὁδε πάντα δυστυχῶ.

or accuracy, he has himself edited θυμοροι, admiring, it seems, the stability of spondees. As he at other times refers to the Moscow Miss., how could he fail to know that in I. S. the line runs thus 'Ημεῖς δὲ πεντήκοντά γ' θυμοροι τέκνων, with which agree E. R.: δὴ is omitted in L. N. Aug. 1. and 2. But since θυμοροι is a word of suspicious character, Beck has attributed to Brunck a better reading than the one edited by him, viz. θυμοροι. That no doubt may exist, the whole verse is exhibited precisely as I have edited it by Eustathius on ll. Z p. 639, 57=499, 6." Porson. Tro. 134. & σφάζει μεν την πεντήκοντ' ἡροτῆρα τέκνων. Virg. Aen. ii. 503. Quinquaginta illi thalami spes tanta nepotum. Hom. Il. Z. 243.

422. τί σοι—εἴπω: what can I say for you? see above 195.

423. ἄγγ. ἐμὲ (οὗσαν) π. ἀθλ. Thus 589. ἀγγελθεῖσδ μοι Γενναῖος.

425. "The double epithet ἀώρου ἀθλίας is very inelegant. I have therefore taken away a letter, at the suggestion of Markland on Eur. Iph. I. 1490. Orest. 1028. "Ο μέλεος ήθης σῆς, 'Ορέστα, καὶ πότιου, Θαράτου τ' ἀώρου." Porson.

426. "said Brunck from his membr.; but ἐμή in very many Miss., which I think better. Many also χαῖρ' &c. Again χαρωσιν, which King has given from conjecture for χαρουσιν, is a solecism, and can neither stand for χαροιν, or χαροιεν δν, or χαροντων. Yet Brunck, Beck, and Ammonius

have followed him. Οὔτας αἵρεσις λατώρως η καίνοτις διέκειτο. At the end of the line, τόδε δι τραγῳδίην of a Leyden Ms. noticed by Isaac Phœn. 621. The Scholiast μηδὲ οὐκ ἔστι τὸ χαρεῖσθαι δηλονότι. In the Leyden, a Harleian Ms. (J) coincides, and over τόδε has, τραγῳδίην χαρεσθαι, an elegant Datum." Porson. Aristoph. Eup. 291. νη τοι ἐκεῖν' ήκει τὸ Δάτιδος μέλος 'Ατταί μαι, καὶ τέρπομαι, καὶ χαρίζα. This line is attributed to Datis, the Protagonist general, on the occasion of the induction of Naxos. The word χαρεῖσθαι is a barbarism, for the Greeks οὐκ οἶδεν χαῖρω. Hence the term Datis was applied to similar solecism. Lemprêtre's Class. Dict. re-edited E. H. Barker, Esq.

427. For the same play on the χαῖρε, see Orest. 1022. Χαῖρ' οὐ ημῖν ἔστι τοῦτο, ποι γε μήν. Οὐ θαυμάστε χαριδάτων τητάμενα. Phœn. 627. ΠΟ. Μῆτρε, ἄλλαδ μοι οὐ χαῖρε. Χαρτὰ γοῦν πάσχω, τέκνων. 426. ΗΡ. "Ἄδμητε, καὶ σὺ χαῖρε, σαλῶν ήταξ. ΑΔ. Θέλουμ' ήν τοι δ' ήτα σ' ἔξεπισταμαι. Soph. El. χαῖροις ήν, εἰ σοι χαρτὰ τυγχάνει. Johnson's Irene 'Oh mortal woe kiss and then farewell. Irene. Gods have given to others to fare Oh miserably must Irene fare.'

428. I have edited Θρηξι for after Scholefield, for the sake of consistency; for in 1249. Porson Θρηξι, as Θρηξ in 19. Θρηξιου, Θρ. 7. 36.

- λ. Ζῆ, καὶ θανούστης ὅμικα συγκλείσει τὸ σόν. 430
τέθνηκ ἄγωγε, πρὶν θανεῖν, κακῶν ὑπό.
λ. κόμιζ, Ὁδυσσεῦ, μ', ἀμφιθεὶς κάρα πέπλοις,
νο, πρὶν σφαγῆναι γ', ἐκτέτηκα καρδίαν
ἰερήνοισι μητρὸς, τήνδε τ' ἐκτήκω γόροις.
ἢ Φῶς προσειπεῖν γὰρ σὸν ὄνομ' ἔχεστί μοι 435
μέτεστι δὲ οὐδὲν, πλὴν ὅσον χρόνον ξίφους
Βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.
οἱ γάρ προλείπω λύεται δέ μου μέλη.
ἢ θύγατερ, ἄψαι μητρὸς, ἐκτείνον χέρα,
δός· μὴ λίπης μ' ἄπαιδ. ἀπωλόμην, φίλαι. 440

30. δ. δημια τὸ σὸν, for τὸ δ. σοῦ δ. he possessive pronouns are equivalent in signification to the genitive the personal pronouns, e. g. & εἰς ἡμέτερε, οὗτος ἐμὸς, is the same εἰςτερ ἡμῶν, οὗτος ἐμοῦ. Hence, a more accurate definition of the person indicated by the possessive pronoun, not in the gen., as an apposition to pronoun possessore. II. G. 180. εἰς αὐτὸς ἐμὸς ἔστε κυρώτιδος. Soph. C. 311. Σφὸ δ' ἀντ' ἐκείνων τάμα τήνου κακὰ Ὑπερπονεῖτον. Aristoph. A. 93. ἐπικόψειέ γε Κόραξ πατάξας γε σὸν (όφθαλμὸν) τῶν πρεσβύτων, ποιεῖ πειρί absentia, mea pres-
-es preces, Cic. Pianc. 10, 26. Comp. 31, 1. In the same manner the noun αὐτὸς, self, is added to the noun possessore in the gen., as in δι, mea iuris cūra. II. O. 89. Περον λέχοτ αὐτῶν. Herod. vi. 97. τε ἐτὶ τὰ ὑμέτερα αὐτέων, and pass. Matth. Gr. Gr. § 466. See Gen. 1533.

δημια συγκλ., the usual ceremony of the death of a person; Phoen. 16. ξυνδρομοσον δὲ θλέφαρά μον τῷ χερι. See Robinson's Gr. Antiqu. 418.

31. Musgrave cites from Plut. Af. ad Apoll. 107. Εἰ γὰρ προσήνει, καὶ προεξετήκοντό τινες ταῖς θυσίαις, καὶ πρὸς ἀποθανεῖν, ἐτεθήκειν. Compare also the words of St.

Paul, 1 Tim. v. 6. Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε.

432. "The Edd. of Barnes and King have πέκλοις κέρα, which is bad." Porson. In Eur. Med. 783. we have the more regular construction: κόσμον ἀμφιθῆ χρέ. Ion 1433. στέφανον ἀλειας ἀμφέθηκε σοι. In I. 571. below we have a similar enallage: τὴν θανούσαν ἐκ χερῶν Φύλλοις ἴβαλλον, strewn leaves upon the dead. Rhes. 27. ἀρμόσατε φαλίοις Ἰπποις for φάλια Ἰπποις. Virg. Aen. iii. 61. dare classibus Austros, for classes Austriæ. Schol. κοινῶς μὲν ἡ κράτις λέγεται, τῆς κρατός. [Phoen. 1165.] ἡ δὲ τραγῳδία καὶ τὸ κράτα λέγει οὐδετέρως, ὡς τὸ κέρα. ἡ δὲ κάρα τῶν νεαντέρων δεῖται.

433. ἐκτέτηκα, perf. mid. in a passive sense, I am become weakened, (κατὰ) π. See Matth. Gr. Gr. § 494.

435. "Fr. Jacobs reads δημι' ἔτι τοτι μοι. But a compound stands better in opposition to a compound, than to a simple word. On δημια and δημι see Orest. 1080." Porson.

436. Eur. Ale. 401. Τί δρᾶς; προλείπεις. There is probably an ellipse of διον: Med. 148. θανάτῳ καταλυσάμαν, Βιοτὰν στυγερὰν προλιπούσα.

λέγεται δέ μον μέλη. Eur. Heracl. 602. ὁ παῖδες, οἰχόμεσθα λέγεται μέλη Λόηη. Λόω has the first syllable common in Homer; long in the tragic writers.

ὅς τὴν Λάκαιναν, ξύγγονον Διοσκόροιν,
Ἐλένην ἴδοιμι διὰ καλῶν γὰρ ὄμμάτων
αἴσχιστα Τροίαν εἶλε τὴν εὐδαιμονα.

Χο. αὔρα, ποντὶας αὔρα, στροφὴ α'

ἄτε ποντοπόρους κομίζεις 445

θοὰς ἀκάτους ἐπ' οἴδμα λίμνας,
ποῖ με τὰν μελέαν πορεύσεις;
τῷ δουλόσυνος πρὸς οἴκον
κτηθεῖσ' ἀφίξομαι;
ἢ Δωρίδος ὄρμον αἴδας, 450
ἢ Φθιάδος, εἴθα καλλί-
στων ὑδάτων πατέρα
Φασὶν Ἀπιδανὸν γύνας λιπαίνειν,
ἢ νάσων, ἀλιήρει αὐτοστρ. α'.
κάπᾳ περιπομέναν τάλαιναν, 455
οἰκτρὸν βιοτὸν ἔχουσαν οἴκοις,

441. *λει*, sc. ἀπολομένην.

442. *καλῶν*: the first syllable of *καλῶν* is long in Homer, common in Hesiod and Theocrt., and short in the tragic writers.

443. "πρὸς for τὴν G. Mssq. I. in the text, E. in the margin. But τὴν East. II. B. p. 206, 6=166, 8." Porson. In Tro. 780. Andromache says of Helen, "Ολοιο" καλλιστων γὰρ ὄμμάτων ἐπο Αἴσχιστα κλεινὰ πεδὶ ἀπώλεσις φρυγῶν.

444. "ἀέρα in almost all editions. King has properly changed the accent, since the second syllable is long. Aristoph. Ran. 317. Αέρα τις εἰσεπνευστε μυστικωτάτη. This line is cited by the Scholiast. A tragic writer in Tatian p. 35. Αέρα θεών ὑχημα τιμιώτατον. Sosistrates in Atheneus xi. p. 474. B. Αέρα κάρη Σκείρωνος ἡσύχφ πεδὶ." Porson.

445. "Some editors, too solicitous about the metre, have introduced 'Ατε." Porson. See Pref. p. lvi.

447. "τάλαιναν some Mss. cert.

tainly N. and M. as a various reading." Porson.

448. τῷ for τίνι and that for τίνος.

451. "The common reading is, ένθα τὸν κ. Otherwise, τῶν. I have erased both. Articles are frequently thrust into chorusses where they have no place." Porson.

453. "Others have τὰς γύνας or γυναῖς. [According to F. msl. on Soph. Cœl. C. 58. Eur. Illeac. 839. the masc. δ γύνης, and not ἡ γύνη, is the Attic form.] In a former ed. I had restored πεδία, which many MSS. have. With respect to the metre, observe t at χρυσέαν v. 413. is a disyllab. [Cf. Med. 633.] I have now reduced the four verses to two hendecasyllab. ea, and have erased τάς." Porson.

454. "νδοντε. This is required by the metre; thus also have several MSS. Others νάσον." Porson. Νδοντε depends upon the subst. ὄρμον, not, as Musgr. explains it, upon ένθα, referring to v. 1267.

- ἴνθα πρωτόγονός τι Φοίνιξ,
δάφναι θ' ἱεροὺς ἀνέσχε
πτόρθους Λατοῦ φίλα
ἀδίνος ἄγαλμα Δίας ; 460
ξὺν Δηλιάσιν τε κούραις,
Ἄρτεμιδός τε θεᾶς
χρυσίαν ἀμπυκα τόξα τ' εὐλογήσω ;
ἢ Παλλάδος ἐν πόλει, στροφὴ β'.
τὰς καλλιδίφροι Ἀθα-
ναῖας ἐν κροκέῳ πέπλῳ 465
ζεύξομαι ἄρματι πώλους,
ἐν δαιδαλέαισι ποικίλ-
λουσ' ἀνθοκρόκοισι πήναις,
ἢ Τιτάνων γενεὰν,
τὰν Ζεὺς ἀμφιπύρῳ 470

"Πτόρθους Λατοῦ φίλα. This is, I believe, in all MSS., and editions before Bruck. This without any intimation to the MSS. is usual with him in adopting conjectures of others, has from Heath's emendation, Λατοῦ φρθούς. The olive is added in 1108." Porson.

"κούραισι commonly : κούραις B. Hurl. Ms. Reg. Soc. and all the rest. This I remark, not consider MSS. as any authority cases; but lest any one should be authority of MSS. in support common reading." Porson.
κυπυκα. Hom. Il. X. 468. Τῇλε πράτης χέε δέσματα στυγαλόντα, i. κεκρύφαλόν τ', ήδὲ πλεκτὴν πην, Κρήδεων θ. "That which the flowing hair close or tight, or fillet Fr. ἄρα and πώκω, londenso. 'Deflumentem capillarum firmat et densat.' Pliny." Lexicon of the Fundamental of the Greek Language. This better derivation than the received

one from Eustathius διὰ τὸ ἀμπεχεῖν τὰς τρίχας.

465. "Instead of καλλιδίφροι I have written the Ionic form καλλιδίφροι, in order to avoid the hiatus. Λαδινό δαιδαλαῖαις Ald. and in 473. τοκέων some MSS. badly." Ryckon.

466. The festival of the Παναθήναια is alluded to, of which one of the ceremonies was the procession in which the sacred πέπλος was carried to the citadel, and put upon Minerva's statue. "This πέπλος was woven by a select number of virgins called Ἐργαστικαὶ, from ἔργον, work. Upon it were described the achievements of Minerva, especially those against the giants; Jupiter also, and the heroes, with all such as were famous for valiant and noble exploits, had their effigies in it; whence men of true courage and bravery are said to be ἄξιοι πέπλου, i. e. worthy to be portrayed in Minerva's sacred garment: as in Αἰατορφανεῖ, Equil. (565.) Εὐλογῆσαι βουλόμεσθα τοὺς πατέρας ἡμῶν, διτι "Ανδρες ἡσαν τῆσδε τῆς γῆς ἄξοι, καὶ τοῦ πέπλου."

κοιμίζει φλογμῷ Κρονίδας;
 ὥ μοι τεκέων ἐμῶν,
 ὥ μοι πατέρων, χθονός θ',
 ἢ καπνῷ κατερείκεται
 τυφομένα, δορίληπτος
 πρὸς Ἀργείων· ἐγὼ δ' ἐν
 ξείνᾳ χθονὶ δὴ κέκλημαι
 δούλα, λιποῦσ' Ἀσίαν
 Εὐρώπας θεράπναν,
 ἀλλάξασ', Αἴδα θαλάμους.

ἀντιστρ. β.

475

480

Potter's Antiq. of Greece, vol. i. p. 421.

472. *κοιμίζει*. Phœn. 192. σύ τοι
 μεγαληγορίαν 'Τπεράνορά κοιμίζοις.
 Compare Eur. Hipp. 562. Βροντῇ γὰρ
 ἀμφιπύρῳ τοκάδα Τὰν διογόνοιο Βακχου
 Νυμφευσαμέναν, πότμῳ Φονίῳ κατεύνα-
 σεν. Soph. Antig. 833. Also St. Paul,
 1 Cor. ii. 30. Διὰ τοῦτο ἐν ὑμῖν πολλοὶ
 ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶνται
 πολλοὶ, i. e. are dead: as in many
 other passages of the N. T. From
 this sense of *κοιμόμαι* comes *κομη-*
τήριον, a cemetery, or burial place.

476. "King has edited from the
 Ms. K. (*ex codicibus*, is his expression,) *δορίληπτος*, which I should myself
 have adopted, did not that Ms. bear
 occasional marks of interpolation. But
 since the Aug. 1. has it also, I have
 at length admitted it. Next ὥπ' is
 omitted in almost all MSS.; some have
 it written over by way of interpreta-
 tion. I have therefore edited πρὸς,
 which easily escaped on account of
 the preceding letters. Above 102.
 Δοριθῆρας πρὸς Ἀχαιῶν. See below
 762. In Æsch. S. c. Theb. 280. δου-
 ρύπληθ' Ald. δορίπληθ' Ms. Barocc.
 231. but we must evidently read δον-
 ρίληθ'. Robortellus has edited δονρί-
 κηθ'." Porson.

478. *κέκλημαι*, for εἰμὶ, or *I am ac-*
counted, considered: 550. 623. Æsch.
 Pers. 240. Οὕτινος δοῦλοι κέκληνται
 φωτὸς, οὐδὲ ὑπήκοοι. Eur. Hipp. 1.
 Πολλὴ μὲν ἐν βροτοῖσι, κούκληνυμος

Θεὰ κέκλημαι Κύπρις: where see
 Monk's note. Hesiod. Θ. 409. ἡν τοτε
 Πέρσης 'Ηγάγετ' ἐς μέγα δῶμα, φίλη
 κεκλησθαι ἄκοιτιν.

480. "θεράπναν generally: θέρα-
 πναν, which is required by the metre,
 MSS. exhibit as a various reading."
 Porson.

'Ασίαν Εὐρώπας θ. Schol. ἐπειδὴ
 μὲν Τροία ἐν 'Ασίᾳ ἔστιν, οἱ δὲ ταύτῃ
 πορθήσαντες "Ελληνες ἐν Εὐρώπῃ, δὲ
 τοῦτο τὴν 'Ασίαν δούλην τῆς Εὐρώπης
 λελοιπέναι φησι.

481. "The Schol. and Musgr. take
 Αἴδα for the gen. Editions subscribe
 the iota. But on such points it is
 less to appeal to MSS." Porson. Schol.
 ἀντὶ τοῦ δοῦσα τὸ ἐμὸν λέχος τῷ συ-
 λεύσαντι, καὶ βουληθέντι φορεῖσαι μ. Paraphr. ἀλλαξαμένη ἀΐδαν τῷ θαλά-
 μῳ, which is the more usual con-
 struction. See Med. 964. A simili-
 inversion is observable in Horace, Od.
 i. 17. Velox amoenum sæpe *Lucreti-*
lem Mulat Lycæo Faunus, i. e. *sæpe*
 demigrat in Lucretilem ex Lycæo.
 But Dr. Brasse on Soph. Antig. 945.
 "Ἐτλα καὶ Δανᾶς οὐράνιον φῶς 'Αλ-
 λάξαι δέμας ἐν χαλκοδέτοις αἴλιοι,
 thus explains our passage: "'Αλλά-
 τω, in its original meaning, signifies,
 to change, and here Danaë is said 'to
 have changed the light' for *darkness*,
 to have quitted the light. In Hec.
 481. the chorus says, that she changed
 the chambers of death for slavery, or

·αλ. ποῦ τὴν ἄνασσαν δή ποτ' οὖσαν Ἰλίου

Ἐκάβην ἀν ἐξεύροιμι, Τρωάδες χόραι;

·ο. αὕτη πέλας σου, νῶτ' ἔχουσ' ἐπὶ χθονὶ,

Ταλθύβιε, κεῖται, ξυγκεκλεισμένη πέπλοις. 485

·αλ. ὦ Ζεῦ, τί λέξω; πότερά σ' ἀνθρώπους ὁρᾶν;

ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην

ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος,

τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν;

οὐχ ἦδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν; 490

οὐχ ἦδε Πριάμου τοῦ μέγ' ὄλβιου δάμαρ;

καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορὶ,

αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ

κεῖται, κόνει φύρουσα δύστηνον κάρα.

Φεῦ, Φεῦ· γέρων μέν εἰμ'. ὅμως δέ μοι θανεῖν 495

scaped the chambers of death: ἀλλασσόμενος Αἴδα θαλάμους." Δουλείας may be understood from the preceding word ισθλή: see above 22.

485. ξυγκεκλεισμένη πέπλοις. Euripides, in Aristoph. Ran. 911. is introduced as bringing a charge against Eсхylus of thus muffling up and keeping his characters in silence, which evidently recoils on himself: Ερέπιστα μὲν γάρ δῆθ' ἔνα τιν' ἐκάθισεν Εγκλήφας, 'Αχιλλέα τιν', ή Νιόβην, τὸ πρόσωπον οὐχὶ δεικνὺς, Ερέσχημα τῆς Εργυρδίας, γρύζοντας οὐδὲ τουτό. The same thing is observable in the Orestes.

487. "ἄλλως all MSS.; Brunck has edited αὐτὸς, from the conjecture of Reiske and Musgr. But the common reading is not objectionable, merely because ἄλλως and μάτην are united. For Musgr. himself in the Supplement has produced from Aristophanes εἰκῇ ἄλλως, διακενῆς ἄλλως, διαπαυτὸς ἀεί. Yet a pronoun or noun seems to be wanting; unless it be said that ἄνθρωπος must be understood ἐκ κοινοῦ, which would be harsh. If ἄλλως is be changed at all, ἡμᾶς seems rather

preferable." Porson. Cf. Virg. Aen. iv. 217. nos munera templis Quippe tuis ferimus, famamque foremus inanem. Hor. Sat. i. 5, 101. namque Deos didici securum agere ænum; Nec si quid miri faciat natura, Deos id Tristes ex alto cœli demittere tecto. Juv. Sat. xiii. 86. Sunt qui in Fortunæ jam casibus omnia ponant, Et nullo credant mundum rectore moveri. Cf. Lucret. i. 57.

492. ἀνέστηκεν, has been upset, subverted; a frequent use of the word in historical writers. See Phœn. 85.

493. Elmsley (Med. 893.), Schaefer and Scholefield prefer αὐτὴ, she herself, as below 810.

494. Cf. Il. Σ 22. τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα, 'Αμφοτέρησι δὲ χερσὶν ἐλῶν κόνων αἰθαλέσσαν Χεύατο κακκεφαλῆς. Virg. Aen. x. 844. Canitium immundo deformat pulvere. Ovid. Met. viii. 528. Pulvere canitium genitor vultusque seniles Fœdat, humifusus.

495. "Hermias in the Scholia upon Plato (ap. Ruhnk. ad Timæum v. Οὐκ ἔτδος,) cites ἄλλ' ὅμως θανεῖν ἔχρηξον: so that he would seem to have read

εῖη, πρὶν αἰσχρῷ περιπεσεῖν τύχῃ τινί.

ἀνίστασ', ὃ δυστηγε, καὶ μετάρσιον

πλευρὰν ἔπαιρε, καὶ τὸ πάλλευκον κάρα.

Ἐκ. ἵα τίς οὗτος σῶμα τούμον οὐκ εἴς

κεῖσθαι; τί κινεῖς μ', ὅστις εἶ, λυπουμένη;

Ταλ. Ταλβύζιος ἦκω, Δαναϊδῶν ὑπηρέτης,

Ἄγαμέμνονος πέμψαντος, ὃ γύναι, μέτα.

Ἐκ. ὃ φίλτατ', ἄρα, καὶ μ' ἐπισφάξαι τάφῳ

δοκοῦν Ἀχαιοῖς, ἥλθες; ὡς φίλ' ἀν λέγοις.

σπεύδωμεν, ἐγκοιῆμεν' ἥγοῦ μοι, γέρον.

Ταλ. σὴν παῖδα κατθανοῦσαν ἡς θάψης, γύναι,

ἦκω μεταστείχων σε πέμπουσιν δέ με

διστοί τ' Ἀτρεΐδαι, καὶ λεὼς Ἀχαικός.

Ἐκ. οἵμοι, τί λέξεις; οὐκ ἄρ' ἡς θανουμένους

ὕμων δὲ ἔχοντος δὲ θανεῖν. H. Stephens also (*Fragm. et. Poet. Lat.*, p. 118.) cites ἀλλ' ὕμων θανεῖν. Both from imperfect recollection. Ennius in Nomiis under Erebus thus turns the passage: *Senex sum; utinam mortem appetam, priusquam evenat, Quod in pauperie mea senex gracie gemam.*" Porson. One would rather expect νέος μὲν εἴη from the context; but it may be explained thus; *I am now old, and it matters little what my future lot may be; but I would rather die, than experience such degradation.*

499. "ἔτος Valck. (*Phoen.* 368.) for ἄρ from the Florentine Ms.; to which Brunck objects. But it is also in the Cottonian Ms. This, which I before overlooked, I have now replaced. It is also a Homeric construction, Il. K. 82. Τίς δὲ οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεται οἷος; for the best Mss. together with Eustathius have οὗτος for οὗτων." Porson. Τίς οὗτος is put for Τίς ἔστιν οὗτος, δι. κ. τ. λ. Cf. 721. Thus Virg. Aen. iv. 10. *Quis novus hic nostra successit sedibus hospes?*

502. "No correction is required. Yet the ellipse of both pronouns (μὲν and εἰ) is rather singular." Porson.

"A simple verb is sometimes with it a preposition with where otherwise a verb com. with that preposition is put, e. τὰ ἔχει for ὑπερέχειν τα Paneg. c. 2. It occurs more frequently in the Attic poets, yet oftener Choruses than in the Dialogue. Gr. Gr. § 594, 2. Soph. Trag. Πρὸς τὰν πυεόντων μηδενὸς θο Eur. Hec. 1154. ἐκ δὲ πηδήσα 504. δοκοῦν, it being due consequence of a decree: see 118.

505. ἐγκοιῆμεν, Schol. Κατεῖδω, τουτέστι τὸ κόνιν ἄγαρ σπουδαῖοντες κόνιν εἰώσται τοῖς ποσι. Aesch. Prom. δὲ Κέλευθον ἥντερ ἥλθες, ἐγκει. Compare the Homeric φίλας 820. κοιλούτες πεδίοιο, εὐθανα-

507. "μεταστείχων is quite But the Harleian reading is notice, μεταστελῶν." Porson come in quest of you: Suppl. μοι τι μήτηρ, ἡ μεταστείχων εἰλαν ἀποδοσαν ἐκ δόμων, ἔχει μετῆλθες ἥμας for ἥλθες μεθ Med. 6.

500. "τί λέξεις for τί λ

τες ἡμᾶς, ἀλλὰ σημανῶν κακά; 510
 ;, ὡς παῖ, μητρὸς ἀρπασθεῖσ' ἄπο·
 ᾧ ἀτεκνος τούπι σ'. ὡς τάλαιν' ἐγώ.
 οὐ νιν ἐξεπράζατ'; ἀρέψ αἰδούμενοι;
 τὸ δεινὸν ἥλθεθ', ως ἔχθραν, γέρον,
 τες; εἰπὲ, καίπερ οὐ λέξαν φίλα. 515
 λᾶ με χρήζεις δάκρυα κερδᾶναι, γύναι,
 ιδὸς οἴκτω· νῦν τε γὰρ λέγων κακὰ
 τόδι ὄμρα, πρὸς τάφῳ θ', ὅτ' ἀλλυτο.
 μὲν ὄχλος πᾶς Ἀχαικοῦ στρατοῦ
 πρὸ τύμβου, σῆς κόρης ἐπὶ σφαγάς. 520
 δ' Ἀχιλλέως παῖς Πολυξένην χερὸς,

ms to show the expecting to follow." Matth. 4. Hermann on Vigerius uses the phrase by, quo adiere, hoc facto initio? say next? It is frequent according to Valck., peculiar

See below, 704. 1106. Med. 1307. Hipp. 353. vs. Ms. Reg. Soc. Aug. : badly. Students should Dawes's canon: If a sing. of herself, uses the , she also uses the masculine if she uses the masculine so uses the plural num.

Thus Antigone says of Ant. 926. Παθόντες δὲ ωρηκότες. So Medea, 15. καὶ γὰρ ἡδικημένοι, κρεισσόνων νικώμενοι. σ'. "Such phrases must be rendered in a parenthesis, τὸν ἐμὲ, τούπι ἐμὲ, τούπι σε, in me, in you; Eur. Hec. at concerns me, you, etc. at concerns me, Iph. T. κείνην τὴν τέχνην, Plato . what concerns that art.itive also following: τὸ . Thuc. iv. 28. τὸ ἐπ' viii. 48. τὸ κατὰ τούτον ab. i. 6, 9. as far as re-

gards him. More fully in Eur. Or. 1338. σέθηθ', δσον γε τούπ' ἐμὲ, (where see Porson :) and Plat. Epist. vii. p. 102. μέρος δσον ἐπὶ σοι γέγονε, the same as before was, κατὰ τὸ σὸν μέρος." Matth. Gr. Gr. § 282. The ellipse is supplied in Hec. 975. τούκενον μὲν εὐτυχεῖς μέρος.

513. See Porson's note on Phœn. 1373. respecting this position of καὶ after the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Thus below 1048. ποῖ καὶ με φυγὰ Πτώσσουσι μυχῶν; ἐξεπράξατε, execute, sacrifice, slay her? Orest. 1107. κακῆς γυναικὸς οὐνεχ' αἷμ' ἐπράξαμεν.

516. κερδᾶναι for ἔχειν, or to suffer, κατ' ἀντίφρασιν, as ἀπολαῦσαι κακῶν, Phœn. 1220. Hesiod. Εργ. 238. Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηγόρα, is the worse for. In the Acts xxvii. 21. κερδῆσαι τε τὴν θύριν ταύτην καὶ τὴν ζημίαν is rendered in our translation to have gained this harm and loss: but this is wrong: as lucrificare sometimes in Latin, so κερδῆσαι here signifies to have escaped, to be the better by, as far as regards, i. e. in not meeting with, any harm.

521. "With the verbs to take, seize, touch, carry, etc. the part by which any thing is taken is put in the gen., whilst the whole is put in the accus.

ἴστησ' ἵπ' ἄκρου χάρματος, πέλας δὲ οὐγών
λειποί τε Ἀχαιῶν ἔκκριτοι νεανίαι,
σκίρτημα μόσχου σῆς καθίζοντες χεροῖν,
ἴσποντο πλῆρες δὲ ἐν χεροῖν λαβὼν δέπας
πάγχρυσον, ἥρρει χειρὶ παῖς Ἀχιλλέως
χοὰς θαύοντι πατέρι σημαίνει δὲ ἐμοὶ,
σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ.
κάγια παραστὰς εἶπον ἐν μέσοις τάδε
σιγᾶτ' Ἀχαιοί, σίγα πᾶς ἔστω λεώς
σίγα, σιώπα τήνεμον δὲ οὐτησ' οὐχιλον.
οὐδὲ εἶτε ὡς παῖς Πηλέως, πατὴρ δὲ ἐμὸς,
δέξαι χοὰς μοι τάσδε κηλητηρίους,

Xen. Anab. i. 6, 10. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάθοντο τῆς ζώνης τὴν Ὁρόντην ἐν θαύτῃ παντες ἀναστάντες καὶ οἱ συγγενεῖς, took him by the girdle. Eust. Andri. 711. ήν δὲ ἐξ ἡμῶν γεγώντι Ἐλφ δι' οἰκου τῆσδε ἐπισπάσας κόμης. II. Ο. 515. γέροντα δὲ χειρὸς ἀνίστη: Ψ. 854. πέλειαν—δῆσεν ποδός. Lucian says, Asin. p. 158. Λαμβάνεται μον τε τῆς οὐρᾶς." Matth. Gr. Gr. § 366. See Hec. 541. 1148.

522. Ιστησεν, he placed her, not he stood: from Ιστημι, Ιστην, στήσω, Ιστησα are transitive; Ιστηκα, Ιστηκειν, Ιστην, intransitive. Cf. 531.

526. ἤρρει, he caused to flow, i. e. he poured out. Theocr. v. 124. Ἰμέρα ἀνθεῖ οὐδατος φελτα γάλα: 126. Ρείτω χ' ἡ Συβαρίτις ἦντι μέλι: thus also Hec. 177. 1048. 1054. ἐκτηθσω, πτώσσω, ἐπαίσσω, which are intransitive, take accusatives of the object. See instances in Matth. Gr. Gr. § 417. of other neuter verbs, βαλω, ξέω, Αδυω, σκεύδω, actively used. Thus τικο, Virg. G. I. 104. cumulosque ruit male pinguis arena.

528. This is Schaefer's correction for κηρῦξαι, which is the optat. aor. Elmsley writes ἐκτρίψαι for ἐκτρίψαι, Soph. Ed. T. 248.

530. "Adverbs are not unfrequently put with the verb εἰμι or γίγνομαι, in

the predicate, instead of the subject; II. A. 416. ἐπει νύ τοι αἴσα μηδὲ μάλιστα δήν. Herod. vii. 10. μὴ μάτην κόμπος δὲ λόγος αἴσα μένος εἴη: vi. 109. ἐγίνοντο γυναικαί. Eur. Hec. 530. Σοφ. 308." Matth. Gr. Gr. § 6. Hec. 394. 720.

532. πατὴρ δὲ ἐμὸς, for πατέρις; II. Δ. 189. φίλος δὲ Μαρκός.

533. " μον all Editions: longer on Propert. iv. 7, 36. And since the MSS. Aug. 11 have it also, I have so edited it. construction is common in II. B. 186. Δέξατό οι σκῆνας. 87. Θέμιστι δὲ καλλιπαρήψει πατέρας, and elsewhere. Pindar Menon (and Stevius de R. T. i. p. 458, 34. Ald. p. 338, T. ii. p. 81. B. HSt. p. 16. O. p. 415. B. Frf. Οἴστι γάρ δὲ ηποιών παλαιοῦ πένθεος δεξητής οἰστρίο Columnæ Λανιανæ. Ἐκφάντηρ δέξαι τόδι διεμφέρει Villiois. Aeneid. Gr. T. n. (1.) Fragm. in Alcmanicis phani p. 838. Welcker p. phæsi. p. 84.) Κόλπῳ σ' ἐδενταλ Χάριτες Κρόνῳ." S. basi Choephi. 760. Ὁρέστην πατέρι: where Abresch cites Theog. 480. Euripides in

- ἢ ἀγωγούς ἐλθε δ', ὡς πίης μέλαν
ἢ ἀκραιφνὲς αἷμ', ὅ σοι δωρουμεθα,535
τός τε, κάγω πρευμενῆς δ' ἡμῖν γενοῦ,
εἴ τε πρύμνας καὶ χαλινωτήρια
δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου
ἢ τυχόντας, πάντας ἐς πάτραν μολεῖν.
ἢτ' ἔλεξε πᾶς δ' ἐπηγένετο στρατός.540
ἀμφίχρυσον φάσγανον κάπης λαβὼν,
καὶ κολεοῦ λογάσι δ' Ἀργείων στρατοῦ
αἰς ἔνευσε παρθένον λαβεῖν.
ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον
ἢ ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,545
τας θυήσκω μή τις ἀψηται χροὸς
μοῦ παρέξω γὰρ δέρην εὐκαρδίας.

π. Strom. v. p. 688, 19. σὸν
ἴαν ἀπυρον παγκαρπελας Δέ-
προχυθεῖσαν. and in iv. p.
τγ' οὖν παραινῶ, ταῦτα μον
α. Thus all the edit.ons.
enaei, Distr. p. 213. quotes
Idamas (Schol. Venet. II. 2.
yduces Hector saying, Δέξαι
τρόδος τόλεμον δὲ καὶ φοβηθῆ
γεγοντι passage, the
of which I am able to cor-
rectly, the latter with less
Δέξαι κυνῆν μοι, πρόσπολ',
μολῶν, Δέξαρ 'φοβήθη ταῖς.
are taken from the Hector,
in which we learn that Asty-
is successful from Plutarch,
Athen. p. 349. F. οὐδὲ δύτε
μερόη συνῆν, ή "Ἐκτορὶ Ἀσ-
Critics read with great ap-
of probability 'Ἀλόηρ', but
nis, εὐημέρει must be read
συνῆν, and the whole pas-
sage should be thus remo-
δύτε Καρύος 'Ἀλόηρ' ή
'Ἀερόη εὐημέρει, ή "Ἐκτορὶ^{τη}
το. Aristoph. Lysistr. 204.
δέξαι ταῖς γυναιξὶν εὐμενῆς.
τος γυναιξὶν is governed as
well by δέξαι, as by εὐμενῆς." Porson.
"An equally doubtful construction
exists in these Inscriptions. Pausan. p.
439. (Epiogr. adesp. cxxxvii. Brunck.)
Δέξο, οὐαξ Κρονίδα, Ζεῦ Ὁλύμπιο, κα-
λὸν ἄγαλμα Ἰάδεψ θυμῷ τοῦ Λακεδαι-
μονίοις. Pulluc. Onomast. p. 401. sq.
(Brunck. Lecture. et Emend. in Anal.
p. 274. Epiogr. adesp. cccxiii. b. Jac.)
Τελαιφ οἵρυκι τόπῳ Ἀρχίᾳ, Εὐκλέος
νιφ, Δέξαι ἄγαλμ' εὐφρων, Φοῖς, ἐπ'
ἀπημοσάνη, where εὐφρων is the same
as εὐμενῆς, Ίλαος. Also in Soph. El.
434. Σκέψαι γὰρ, εἴ σοι προσφιλῶς
αὗτῇ δοκεῖ Γέρα τάδ δύν τάφοισι δέξα-
θαι νέκυς." Schaef.
537. χαλ. Cf. Virg. Aen. vi. 1.
classique immilit habentur.
544. "The aor. pass. is often used
as a middle; as ἐφράσθη, Eur. Hec.
544. (ἀποσταθεὶς 795.) See Hesych.
v. Ἐπειχθεῖτ. Thuc. iii. 3. This takes
place regularly in certain verbs, e. g.
ἀπηλάγητ, I departed, ἐπεισθητ, I
suffered myself to be persuaded, (when
ἐπεισάμην never occurs) ἐφοβήθητ, I
was afraid, ἐκομήθητ, (and ἐκομησά-
μην) I slept, etc." Matth. Gr. Gr. §
493, e.

ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω,
πρὸς θεῶν, μεθέντες, κτείνατ^ρ. ἐν νεκροῖσι γὰρ
δούλη κεκλῆσθαι, βασιλὶς οὖσ^τ, αἰσχύνομαι. 55
λαοὶ δὲ ἐπερρόθησαν· Ἀγαμέμνων τὸν αἴτιον
εἶπεν μεθεῖναι παρθένον νεανίσαις.

οἱ δὲ, ὡς τάχιστ^ρ ἱκουσαν ὑστάτην ὥπα,
μεθῆκαν, οὐκέτι καὶ μέγιστον ἦν κράτος.

κάπει τόδ' εἰσήκουσε δεσποτῶν ἔπος,
λαβοῦσα πέπλους, ἐξ ἄκρας ἐπωμίδος,
ἔρρηξε λαγόνος εἰς μέσον, παρ' ὄμφαλὸν,
μαστούς τὸν ἔδειξε, στέργα θ', ὡς ἀγάλματος,
κάλλιστα καὶ καθεῖσα πρὸς γαῖαν γόνυ,
ἔλεξε πάντων τλημονέστατον λόγον. 560

548. Compare Ovid, Met. xiii. 465.
Vos modo, ne Stygios adeam non libera manes, Este procul; si justa peto: tactuque viriles Virgineo removete manus. Thus Iphigenia, Eur. Iph. A. 1559. πρὸς ταῦτα, μὴ ψάψῃ τις Ἀργείων ἐμοῦ Σιγῆ· παρέξω γὰρ δέρην εὐκαρδίως.

Ἐλευθέρα. Elmsley corrects ἐλευθέρως: as in Heracl. 559. ἀλλ' ἐλευθέρως θάνω: Orest. 1169. θνού κατασχνώ, Δοῦλον παρασχών θάνατον, ἀλλ' ἐλευθέρως Ψυχὴν ἀφήσω.

551. ἐπερρόθησαν, expressed their approbation by a simultaneous shout: on this word, see Phœn. 1253.

551. Thus Homer, Il. B. 118. τοῦ γὰρ κράτος ἐστὶ μέγιστον.

557. “λαγόνος εἰς μέσον most edd. and MSS. λαγόνας the Ms. of the Royal Society, the *membranæ*, and a few others; whence Brunck λαγόνας εἰς μέσας.” Porson. See below, 1132. οἵω δὲ κλίνης ἐν μέσῳ: but the constr. adopted by Brunck is far more usual.

558. “King from some MSS. has badly edited ἀγάλματα. Again in 563. some MSS. have εὐπρεπῆς, which is objectionable. Εὐτρεπῆς, εὐπρεπῆς, ἐκπρεπῆς, are often confounded. Above 269. Brunck conjectures, and not

badly, ἐκπρεπεστάτη.” Porson. Compare Ovid, Met. xii. 398. Pectorum artificum laudatis proxima signis.

559. “Some MSS. have κατέθηκε, which is not bad. By this I do not mean that I prefer it to the received reading, which I am convinced is correct; but that καταθεῖναι in itself is good Greek. A learned and intelligent critic however (whom I surmise to be the translator of Aristotle's Poetics) of opinion, that καταθεῖναι is applicable only to things which are unconnected with and apart from us. This objection I will therefore endeavor to obviate. When Latin writers say, *dopere caput, corpus, latus, mentem, oculos, rultum*, why should not Greek writers have the same licence? When it is said of Pandarus and his bow, κατέθηκε τανυσσόμενος, ποτὶ γαῖῃ Ἄγκλίνας, Il. Δ. 112. he did not leave his hold of it. When the horses of Diomedè pressed close upon Eumeus, ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε τετέσθην, Il. Ψ. 381. did they cut off and throw away their heads? I should think not.” Porson.

560. τλημονέστατον, to be translated *fortissimum*, not *miserrimum*, as Elmsley remarks on Heracl. 570. τλημ-

ιδοὺ, τόδ' εἰ μὲν στέρνον, ἡ νεανία,
παιένι προθυμεῖ, παῖσον εἰ δὲ οὐπ' αὐχένα
χρήζεις, πάρεστι λαιμὸς εὐτρεπῆς ὁδός.
οὐδὲ οὐθέλων τε καὶ θέλων, οἴκτων κόρης,
τέμνει σιδήρῳ πνεύματος διαρρόος·

565

χρουνοὶ δὲ ἔχώρουν. ή δὲ, καὶ θνήσκουσ', ὅμως
πολλὴν πρόνοιαν εἶχεν εὐσχήματος πεσεῖν,
χρύπτουσ' αὖ χρύπτειν ὅμματ' ἀρσένων χρεῶν.
ἐπεὶ δὲ ἀφῆκε πνεῦμα θανασίμων σφαγῆ,
οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον·

570

ἄλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
φύλλοις ἔβαλλον· οἱ δὲ πληροῦσιν πυρὰν,

πεστάτην δέ σε Πασῶν γυναικῶν εἶδον
φθαλμοῖς ἔγώ, which is spoken of
Mæcaria, who voluntarily sacrificed
herself.

bat honeste, Respicit; hoc etiam
cura cadentis erat." Lit. Chron. and
Weekly Rev. Jan. 27, 1827.

561. Compare Ovid, Met. xii. 457.
Litera jamdudum generoso sanguine,
mit. Nula mora est· at tu jugulo,
pe. pectore, telum Condo meo: juga-
mque simul pertusque retexit.

568. "κρύπτειν θὲν κρύπτειν is the
general reading. Miss. have, κρύπτουσά
θὲν κρύπτειν· whence Brunck has
deduced, κρύπτουσ' & κρύπτειν: very
successfully: for thus φυοί Clemens
Alexandrinus Strom. II. p. 506, 14.
Hermog. περὶ κακοῖςθλου p. 75, 40. ed.
Ald. and Eustathius op. II. B. p. 216,
7=169, 40. The words of Hermo-
genes are these: ή δὲ καὶ θνήσκουσ'
ὅμως Πολλὴν πρόνοιαν εἶχεν εὐσχήματος
πεσεῖν· τοῦτο σεμνῶς εἰπὼν, ἐπήνεγκεν
εὐτελὲς καὶ κονάν καὶ κακοῖςθλον·
Κρύπτουσ' & κρύπτειν δηματ' ἀρσένων
χρεῶν. To whom Eustathius alludes,
as reading ἀνθρώπων for ἀρσένων, I
know not; but I remember that the
same thing occurs in Androm. 220.
ed. Lasc.; where other editions rightly
have ἀρσένων." Porson. "Κρύπτειν
τινά τι, as in Latin, celare aliquem
aliquid. Herod. viii. 28. Οὐ βασιλεῦ, οὐ
σε ἀποκρύψω,—τὴν ἐμεωθαῦ ασθην.·
Soph. El. 957. οὐδὲν γάρ σε δεῖ κρύπ-
τειν μ' ἔτι. Eur. Hipp. 927. οὐ μὴν
φίλους γε κάτι μᾶλλον ή φίλους Κρύπ-
τειν δίκαιον σὰς, πάτερ, δυσπραξίας."
Matth. Gr. Gr. § 412, 8.

567. Compare Ovid, Met. xii. 479.
Tunc quoque cura sunt partes velare
pendas, Cum caderet, castaque de-
sus serrare pudoris. "Ov. Fast. 2,
81. of Lucretia, Nec mora: celato
sit sua pectora ferro, it cedit in
nitios sanguinolenta pedes. Tunc
mōque jam morians, ne non procum-
Eurip. Hec.

672. φύλ. Ι. "This was in imita-
tion of the honors paid by the specta-

I

κορμοὺς φέροντες πευκίνους· ὁ δὲ οὐ φέρω,
πρὸς τοῦ φέροντος τοιάδε ἥκουεν κακά·

ἔστηκας, ὡς κάκιστε, τῇ νεανίδι·

οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων;

οὐκ εἰ τι δώσων τῇ περίσσῳ εὔκαιροίσι,

ψυχήν τὸ ἀρίστη; τοιάδε ἀμφὶ σῆς λέγω

παιδὸς θανούσης· εὐτεκνωτάτην δέ σε

πασῶν γυναικῶν δυστυχεστάτην θ' ὄρῶ.

575

580

Χο. δεινόν τι πῆμα Πριαμίδαις ἐπέζεσε,

πόλει τε τῇ μῆ· θεῶν ἀναγκαῖον τόδε.

Εκ. ὡς θύγατερ, οὐκ οἶδ' εἰς ὅ, τι βλέψω κακῶν,

πολλῶν παρόντων. ἦν γὰρ ἄψωμαί τινος,

τόδε οὐκ ἔα με· παρακαλεῖ δὲ ἐκεῖθεν αὖ

λύπη τις ἄλλη, διάδοχος κακῶν κακοῖς.

585

tors to the conquerors in the Olympic and Pythian games. So Pindar: Πολλὰ μὲν κεῦνοι δίκον Φύλλ' ἐπὶ καὶ στεφάνους." Potter.

576. πέπλον. Thuc. iii. 53. Ἀποβλέψατε γὰρ ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μήδων, καὶ ταφέντας ἐν τῇ ἡμετέρᾳ, ἐτιμῶμεν κατὰ ἔτος ἔκαστον δημοσίᾳ ἐσθήμασι τε καὶ τοῖς ἄλλοις νομίμοις. Tac. Germ. 27. Struem rogi nec testibus, nec odotribus cumulant.

577. οὐκ εἴ τι δώσων, are you not going to give? εἴ is not from εἰμί, sum, but from εἰμι, eo. Future participles are generally subjoined to verbs of motion: cf. 719. 768. Eur. Phœn. 1070. "Οσ ἐπὶ θάνατον οἴχεται—ἐπτάπυργα κλεῖθρα γὰς Καλλίνικα θήσων: Hipp. 519. τόνδε τ' ἔρχομαι τρίτον Ἀγῶνα πώλοις δεσπότη τε συμβαλῶν: where see Monk's note.

578. "λέγω is the conjecture of Heath, which suits the sense much better. The MSS. Harl. N., in which λέγων is read, come near to it. In Soph. CEd. T. 87. λέγων for λέγω occurs in Stobæus, p. 570, 51. ed. 1549. But even supposing that the imperfect ought to be retained, there would be

no ground for triumph to the opposer of the augment, since we could read τοιάδε ἔλεγον ἀμφὶ σῆς. Morell has solved the difficulty, without any notice to the reader, by reading, τοιάδε ἀμφὶ σῆς λόγος. Similarly below 580, the Ms. Reg. Soc. and others have τύγχανον." Porson. Dawes lays down as a canon, that the Attics omit the augment.

579. "εὐτεκνωτάτην Ald. and τεκνωτάτην below 618. It is not surprising therefore that this edition omitted πόμα above 392. Also in 580, it omits θ' which the Ms. Reg. Soc. and others have." Porson. Schleier properly remarks that δὲ σὲ should be written, σὲ being emphatic, and again 724.

581. Iph. T. 994. δεινὴ τις ἡ δαιμόνων ἐπέζεσεν Τὸ Ταυτάλειον εἰπ. μα. Verbs compounded with ἡν often followed by a dat. as well as an accus.; as ἐπιστρατεύω Med. 1182.

586. "διάδοχον κακὸν Heath conjectures, διαδόχοις κακῶν Musgr. Both well, were not the common reading best. It is the same as if Euripides had said, Η κακὰ κακοῖς διαδέχεται. Compare Soph. Aj. 866. Πόνος τόν-

ὶ νῦν τὸ μὲν σὸν, ὥστε μὴ στένειν, πάθος
καὶ ἀν δυναίμην ἔχαλείψασθαι φρενός·

δ' αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι
νναῖος, οὐκον δεινὸν, εἰ γῆ μὲν κακὴ,
Χοῦσα καιροῦ θεόθεν, εῦ στάχυν φέρει,
ιπστὴ δ', ἀμαρτοῦσ' ἐν χρεών αὐτὴν τυχεῖν,
ικὸν δίδωσι καρπόν; ἀνθρώποις δ' ἀεὶ⁵⁹⁰
καὶ πονηρὸς οὐδὲν ἄλλο πλὴν κακός·
δ' ἐσθλὸς ἐσθλὸς, οὐδὲ συμφορᾶς ὅπο
ισιν διέφθειρ, ἀλλὰ χρηστός ἐστ' ἀεί;
οἱ τεκόντες διαφέρουσιν, ή τροφαί; —
ει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς

593

595

ἀρετ. Λεσχ. Pers. 1016. Δόσις
βικον κακοῖς." Porson.

(τὸ δ' αὖ λίαν, understand στέ-
νεσσινεινον.

"Aldus and many MSS. have
ν, which is bad. For it would
be bad and poor to assume καρπὸν
1593. Callim. H. in Dian. 130.
ν μὲν δροῦρα φέρει στάχυν, εὖ
τηγ Τετρακόδων." Porson. κα-
κοντίλε σενιον.

Compare St. Luke vi. 45. Οὐκ
αὐθρωπος ἐκ ταῦ ἀγαθοῦ θησαυ-
ρούς αὐτοῖς προφέρει τὸ ἀγα-
θὸν πονηρὸς αὐθρωπος ἐκ τοῦ
θησαυροῦ τῆς καρδίας αὐτοῦ
τὸ πονηρόν.

δ.έφθειρ, solet tilitare. This
ently the force of the aor.
umerous instances take the fol-
Eur. Or. 698. Καὶ πάντες γάρ,
τα πρὸς θλαυ ποδί, Ἐβαθερ, ξυτη
ήν χαλῷ πάσα. this applies to
ists, but the first is of more
occurrence in this sense. De-
Olynthi. ii. Μικρὸν πταισμα-
τε, καὶ δι' λυσε πάντα, a slight
frequently throats back and
terry thing. The Latin poets
perfect similarly. Hor. Od.
he ap. cem rapax Fortuna cum
acuto Sustulit; hic posuisse
(gaudet for solet as φιλεῖ in

Greek, Eur. Med. 47.) ii. 13. impro-
visa leti Vis rapuit rapietque gentes
ii. 2. πέρη Diespiter Neglectus in-
cesto addidit integrum. Virg. Geo.
i. 49. Illius immensæ ruperunt horrea
messes, are wont to break down.

597. Here Hecuba alludes to the
question frequently agitated in the
schools during the time of Euripides,
περὶ ἀρετῆς, εἰ διδακτὸν η ἀρετή. Horace
Od. iv. 4. Doctrina sed vim promovet
mactam, Recuque cultus pectora robo-
ravit: Utcumque defecere mores Dede-
corant bene nata culps. Quintil. Inst.
xii. 2. Virtus etiamsi quosdam impetus
ex natura sumit, tamen perficienda
doctrina est. The opinion of Euripides
seems to be, that although virtue may
be produced by education, higher rank
and greater merit belong to those
whose virtue is the result of nature.
See above 383. Hipp. 78. Orest.
126. Also an article on the Philo-
sophical sentiments of Eurip. in the
Class. J. xxviii. p. 314.

598. "γέ τοι τε, μέντοι, γέ τοι, γέ
τι, γε μέν τι, γε μέντοι, are variously
read. The three latter particles very
frequently occur together in Sophocles

δίδαξιν ἐσθλοῦ· τοῦτο δὲ οὐ τις εὖ μάθη,
οἶδεν τό γέ αἰσχρὸν, κανόνι τοῦ καλοῦ μαθών. 601
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην
σὺ δὲ ἐλθε, καὶ σῆμην· Αργείοις τάδε,
μὴ θιγγάνειν μου μηδέν, ἀλλ’ εἴργειν ὄχλον,
τῆς παιδός. Ἐν τοι μυρίῳ στρατευμάτι
ἀκόλαστος ὄχλος, ναυτική τὸ ἀναρχία 602
χρείστων πυρός· κακὸς δὲ οὐ μῆ τι δρᾶν κακόν.
σὺ δὲ αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,
βάψασ' ἴνεγκε δεῦρο ποντίας ἀλὸς,

and Euripides, γέ τοι τι μετερ. Schol. Od. Γ. 43. ὑποφαίνει οὐκ οὐ ποιητής, οὐτε ἔχει μέν τοι καὶ τὸ θρεφθῆναι καλῶς διδάξαι ἐσθλοῦ. Antiphon indeed in Stobaeus cixv. p. 585. (cixvi. p. 477.) has Σοφόν γέ τοι τι πρὸς τὸ βουλεύειν ἔχει τὸ γῆρας, but τι agrees with σοφόν - unless there also you prefer Σοφόν γε μέντοι. Concerning this passage, see Suppl. Praef." Porson.

599. "μέθοι Aldus: μέθη is required by the syntax, and is in several Mss." Porson. The optative is put after verbs of past time, the subjunctive after verbs of present or future time. See above 27.

600. γε, εἰαῖ: 812. Φίλους τιθέντες τούτη γε πολεμιστάτους· 979. See Porson's Suppl. Praef. Hermann on Viger. p. 659. contends that the force of the particle is not *etiam*, but *certe*. μεθών. "Although I am aware that Euripides is rather careless about repeating the same words, [see 227. 228., 531. 532., 542. 544., 649. 631., 887. 889., 926. 937., 969. 970.] yet perhaps he wrote in this instance, μετράν. Electr. 62. Γνώμης πονηρᾶς κανόσιν ἀναμετρήμενος" Ιστον τὸ σωφρον. Thus also Aristoph. Av. 1005. Apoll. Rh. i. 724. But the received reading may be the true one. Schol. Il. Z. 851. in Townley's Ms. εἰ δέοι πρὸς τὸ φυλάσσεσθαι μὴ ἀπίπτειν εἰς αὐτά· οἷς τό γέ αἰσχρὸν κανόνι τοῦ καλοῦ μαθών." Porson.

601. "It has crept into editions from carelessness. In Aldus 8^h, rightly, as also the Mss. H. R. and, I believe, all others. Eustathius on Il. 8 p. 930, 42—900, 44." Porson.

603 μοι. "I think μοι preferable. Xen. Cyrop. iv. 6, 8. τιμωρήσει τοῦ παιδὸς τὸν φονέα." Schol.

604. "ἐν γάρ μ. Aldus. ἐν τοιούτοις Mss." Porson. Cf. 228. μυρίῳ μέπλος is used thus indefinitely in Λύ. Pli. 313. χρόνῳ σὸν δημαρχία μυρίῳ ή μέραις Προτεΐδον.

605. "Thus all edd. and Mss. and Eumathius vñ. p. 257. Dio Clay. sostom. Orat. xxxii. p. 289. δημαρχία improperly." Porson.

606. κρέσσων, more untautologic Soph. Ed. T. 174. κρέσσον ἀμαρτήτου πυρός. Cf. Iph. A. 914. γαντζὸν στρατευμάτην καρχον, καὶ τοῖς τοῖς θρασύ.

607. τεῦχος. In the first ed. Porson edited λαβοῦσ' ἀγγεῖον. This was probably a gloss upon the word τεῦχος, which is not of unfrequent occurrence in Euripides for an *urn* or *pitcher*: Andr. 167. Ion 144. 276. 1184. 1198. Iph. T. 168. Cycl. 58. 208. 226. Electr. 140. 360. 496.

608. ποντίας ἀλός. "The gen. is put with verbs of all kinds, even with those which govern the accus., when the action does not refer to the whole object, but to a part only. In English this is expressed by the omission of the

σ παῖδα λουτροῖς τοῖς πανυπτάτοις ἐμὴν,
ἱμφην τ' ἄνυμφον, παρθένον τ' ἀπάρθενον,
ούσω, προθῶμαί θ'. ὡς μὲν ἀξία, πόθεν;
ικ ἀν δυναίμην ὡς δ' ἔχω, τί γὰρ πάθω;
όσμον τ' ἀγείρασ' αἰχμαλωτίδων πάρα,
ἴ μοι πάρεδροι τῶνδ' ἐσω σκηνωμάτων
χίουσιν, εἴ τις, τοὺς νεωστὶ δεσπότας
αθοῦσ', ἔχει τι κλέμμα τῶν αὐτῆς δόμων.
σχήματ' οἴκων, ὃ ποτ' εὔτυχεῖς δόμοι,
πλεῖστ' ἔχων, κάλλιστά τ' εὔτεκνώτατε

610
615

in the singular, or by the word
in French by the article partitif.

214. πάσσε δ' ἀλὸς θείοιο, he
led salt over it. Od. O. 98.
αι κρεῶν. Thuc. ii. 56. τῆς γῆς
, laid waste a part of the coun-
Matth. Gr. Gr. § 356.

-612. "Consider these lines as
ed in a parenthesis, and join βά-
δαγείρασά τε." Porson. Schæfer
s to this; because thus the at-
it would be desired not merely
her vase, but also to collect the
ents from the captives, and then
ig the water: ἀγείρασα belongs
to Hecuba: προθῶμαί τε ἐκ τῶν
ν καὶ κόσμον ἀγείρασα—.

. νύμφην τ' ἄνυμφον. Polyxena
ien betrothed to Achilles: ἄνυμ-
φον ἀπάρθενον the Scholiast ex-
by κακόνυμφον, κακοπάρθενον.
are 935. γάμος, οὐ γάμος. Eur.
. 567. χάριν ἄχαριν. Soph. CEd.
4. τὸν ἄγαμον γάμον. Aesch.

939. ἀπόλεμος ὅδε γ' δ πόλεμος.
Od. i. 34. *Insanientis dum sa-*
s Consultus erro. Milton Par.
iii. 310. He looked and saw
numbers numberless The city
outpoured. A species of *Ory-*
“This mode of expression,
is of most frequent occurrence
st the tragedians, is imitated by
ns, Carm. 64, 81. Ipse suum
is pro caris corpus Athenis
re optavit potius quam talia

Cretam Funera Cecropiæ ne-funera
portarentur.” Lit. Chron.

611. λ. πρ. θ'. Virg. AEn. ix. 486.
nec te tua funera mater Produxo, pres-
sive oculos, aut vulnera lavi. Cf. Phœn.
1337. Med. 1029. “Αξίαν Aldus.
Several MSS. and the Schol. ἀξία, cor-
rectly.” Porson.

612. τί γὰρ πάθω; Schol. ήγουν τί
ποιήσω; Eur. Phœn. 909. Τὸ μέλλον,
εἰ χρή, πείσομαι τί γὰρ πάθω; where
Valck. observes: “Tί γὰρ πάθω, quid
enim agam, est formula eorum, quos
invitos natura vel fatum, vel quæcum-
que alia cogit necessitas.” See Hec.
1109. Phœn. 909. The literal mean-
ing of the phrase seems to be, *for
what should I suffer, were I not to do
so? what would be my feelings? how
could I act otherwise?*

617. σχήματ' οἴκων Schol. καλλω-
πισμοί: or a periphrasis, as Soph.
Phil. 952. Ω σχῆμα πέτρας δίπυ-
λον.

618. “I had inadvertently put a
comma after κάλλιστα τ', not after
ἔχων, as I ought. But κάλλιστα εὐ-
τεκνώτατε is similar to μέγιστον ἔχ-
θίστη Med. 1320. πλεῖστον ἔχθιστης
Soph. Phil. 631. πλεῖστον κάκιστος
C. 570. κάκιστα δυσσεβεστάτων
1190. as Brunck has rightly edited
from a former conjecture of Toup. If
you read in Antig. 86. πλεῖον ἔχθιων,
the objection of Joannes Clericus
(*Præf. ad Philargyr. Cantab. p. 31.*)

Πρίαμε, γεραιά θ' ἦδις ἵγαν μήτηρ τέκνων,
ἀς εἰς τὸ μηδὲν ἔχομεν, Φρονήματος
τοῦ πρὸ στερέντες. εἴτα δῆτ' ὄγκουμεθα,
ὁ μέν τις ἡμῶν πλουσίοις ἐν δώμασιν,
ὁ δὲ ἐν πολίταις τίμιος κεκλημένος.

620

τάδ' οὐδέν· ἄλλως Φροντίδων Βουλεύματα,
γλάσσης τε κόμποι. κεῖνος ὀλβιάτατος,
ὅτῳ κατ' ἡμαρ τυγχάνει μηδὲν κακόν.

625

Χο. ἐμοὶ χρῆν ξυμφορὰν,

στροφή.

ἐμοὶ χρῆν πημονὰν γενέσθαι,

Ίδαιαν ὅτε πρῶτον ὕλαν

Ἄλεξανδρος εἰλατίναν

630

ἐτάρμεθ', ἄλιον ἐπ' οἰδμα ναυστολήσων

Ἐλένας ἐπὶ λέκτρα, τὰν καλ-

λίσταν ὁ χρυσοφαῆς

"Ἄλιος αὐγάζει.

πόνοις γὰρ καὶ πόνων

ἀντιστροφή. 635

will fall to the ground. You may also read *μᾶλλον*, but the other is better."

Porson. See above 377. Alc. 802.

Τίμα δὲ καὶ τὴν πλεῖστον ἥδιστην θεῶν

Κίπριν βροτοῖσιν. Monk on Eur. Hipp.

487. quotes Cicero, Ep. ad Att. xii.

38. Sive hanc aberrationem a dolore

delegerim, quæ maxime liberalissima,

doctoque homine dignissima, laudare

me etiam oportere (credo.) Thus in

the Psalms, *most highest*.

623. *κεκλημένος*, *being*, see the note on 478. Thus in Androm. 13. Αὐτὴν δὲ δούλη, τῶν ἐλευθερωτάτων Οἴκων νομισθεῖσ', 'Ελλάδ' εἰσαφικόμην: the Schol. explains *νομισθεῖσα* by *οὖσα*.

625. "Ald. and some MSS. have *κεῖνος δὲ*. But by adding, changing, and omitting these particles, the metre is constantly injured. Thus in 677. a Harl. Ms. has *κούκέτ'*; in the present instance, however, it does not recognise δ. Muretus V. L. v. 13. cited by Brunck, compares Ennius in

Cic. de Fin. 13. *Nimium boni est, nihil mali est.*" Porson.

626. *κατ' ἡμαρ*, *each day*, 317. *ἡμέραν*. The full expression would be *καθ' ἐκάστην ἡμέραν*: sometimes *ἐκάστην* occurs.

627. *χρῆν* for *ἔχρῆν*, which Porson in his Preface p. iii. remarks to have been admissible in tragedy. Compare with this Chorus, Eur. Iph. A. 53. Horace Od. i. 15.

632. *τὰν* for *ἢν*. This use of the article is frequent in Homer, and in Ionic and Doric writers. "Of Attic writers, the tragedians only use it in this sense, not the comic and prose authors; and these only in the neuter and oblique cases. Aesch. Ag. 53. Διὸς μακέλλῃ, τῇ κατείργασται πέντε. Eur. Iph. A. 1351. τὸν Ἀχιλλέα, τὸν ἴδεῖν αἰσχύνομαι." Matth. Gr. Gr. § 291. Aesch. S. c. Th. 37. τὸν τοιθα μὴ ματάν δδῷ.

- ἀνάγκαι πρείσσοντος κυκλοῦνται.
 κοινὸν δ' ἐξ ιδίας ἀνοίας
 κακὸν τῷ Σιμουντίδη γῆ
 ὥλεθειον ἔμολε, συμφορά τ' ἀπ' ἄλλων.
 ἐκρίθη δὲ ἔστι, ἀντὶ τούτης⁶⁴⁰
 κρίνει τριτοτάς μακάρων
 παιδας ἀνὴρ βούτας,
 ἐπὶ δορὶ, καὶ φόνῳ, καὶ ἐμῶν
 μελάθρων λώβᾳ.
 στένει δὲ καὶ τις ἀμφὶ τὸν⁶⁴⁵
 εὔροον Εὐράταν
- Λάκανα πολυδάκρυτος ἐν δόμοις κόρα:
 πολιόν τ' ἐπὶ κράτα μάτηο
 τέκνων θανόντων τίθεται
 χέρα, δρύπτεται τε παρειὰν,⁶⁵⁰

37. κοινὸν Musgr. explains by ἀμφορ. But the antithesis between δύ and ίδιας shows that it agrees κακὸν: one common ruin from his individual folly. With συμφορά, κοινὸν be supplied: ἀπ' Ἑλλῶν, the τοι.

40. ἀντὶ τοῦ καθ' αὐτοῦ. For the story the judgment of Paris, see Lemege's Class. Dict. Virg. Aēn. i. 27. scimus Paridis, spretisque injuria aet.

41. κρίνει. "The present is often for the aorist, in an animated narrative, which represents what took place as present, as in Latin the *præ-historicum*. Eur. Suppl. 652. Κακὸς γὰρ ἦν λάτρις, "Οὐ Ζεὺς κεραυνῷ ἀλλῷ καταθαλοῖ: 893. ἔλθει δὲ Ἰνδέον δόδες, Παιδεύεται κατ' Ἀρ-

Mattiu. Gr. Gr. § 504. See above d.

42. ἀνήρ β., Paris. Compare 932. β. is thus redundant in Soph. Οἰδ. 182. οἶκος γὰρ δοθεὶς γ' ἀνήρ Δοῦλος γε ἦν τῆσδε καὶ μείζω χάρις.

43. "The prep. ἐπὶ frequently expresses an object or aim, inasmuch as

this is the condition upon which the action is performed. Herod. i. 41. μὴ τινες κατ' οὐδὲν κλάντες κακοῦργοι ἐπὶ δηλήσαι φανέσσι θμῖν, in order to do you mischief. Comp. ii. 121. vi. 67. Hence συλλαμβάνειν τιὰ ἐπὶ θανάτῳ, δίγειν ἐπὶ θ., to lead to execution. And as the incidental consequence is often substituted for the immediate, i. e. the object, Eur. Hec. 643. ἐπὶ δορὶ κ. τ. λ. with the consequence of war, slaughter, and devastation. Comp. Phœn. 541." Matth. Gr. Gr. § 585. β.

644. "Hesychius cites this line with a slight mistake: Μελάθρων λώβαι τῶν οἰκων αἱ βλάβαι." Porson. 646. "εὐρόον Ald. εὔροον most Miss. εὐροον Hermann rightly." Porson.

647. Nouns masc. in αν make feminines in εινα: Λάκων, Λάκανα, λέων, λέαινα, θεράπων, θεράπαινα.

650. "Δρύπτω, I lacerate, tear. From δρῦς, Etym. M. From the notion of peeling or stripping oak or any wood. But Lennep with more probability compares it with δρέπω and δέρω. Δέρω may have produced θερέω and

δίαιμον ὅνυχα τιθεμένα σπαραγμοῖς.

Θερ. γυναικεῖς, Ἐκάβῃ ποῦ ποθ' ἡ παναθλία,
ἡ πάντα νικᾶσ' ἄνδρα καὶ θῆλυν σπορὰν
κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρύσεται.

Χο. τί δ', ὡς τάλαινα σῆς κακογλώσσου βοῆς;
ὡς οὕποθ' εὖδει λυπρά σου κηρύγματα.

Θερ. Ἐκάβῃ φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ράδιον βροτοῖσιν εὐφημεῖν στόμα.

Χο. καὶ μὴν περῶσα τυγχάνει δόμαν ὑπερ
ηδός· εἰς δὲ καιρὸν σοῖσι φαίνεται λόγοις.

Θερ. ὡς παντάλαινα, κάτι μᾶλλον ἡ λέγω,
δέσποιν, ὄλωλας· κούκετ' εἴ βλέπουσα φᾶς,

δερύπω, whence δρέπω and δρύπω, δρύπτω." Valpy's Lex. of Fundamental Words. Cf. Phœn. 1369. ἀνάγετ' ἀνάγετε κωκυτδη, Ἐπὶ κράτᾳ τε λευκοτήχεις κτύπους χεροῖν.

653. "Sometimes the adj. is put in the masculine, with nouns feminine, in the singular and plural. Il. K. 216. οἶν μέλαιναν, θῆλυν, as θῆλυς ἔέρση in the same. Il. T. 97. Ἡρη θῆλυς ἔουσα: θῆλυν σπορὰν Eur. Hec. 653. Of the same class is ἥδης ἀντμή, ἡμισέος ἡμέρας, etc. Probably in the old language these were adjectives of two terminations, *communia*. To this head may also be referred ἄλδος πολιοῦ in Homer." Matth. Gr. Gr. § 436, 2.

655. "The Scholiast thus interprets: τί ἔστι τὸ βούλημα τῆς σῆς κακοφήμην βοῆς; whence Fr. Jacobs wishes to read, τί δ' αὐτὸν λῆμα σῆς —. But the Scholiast is rather in favor of the usual reading, nor do I think that he read the passage in any other way, but chose to supply the ellipse according to his own idea. In my opinion, the Greeks never applied λῆμα except to persons." Porson. "The gen. expresses the cause; in which case it is to be rendered by *on account of*. Thus, with adjectives. Eur. Alc. 753. ὡς σχετλία τόλμης. Iph. A. 1287. Οἱ ἔγδοι, θαράτου τοῦ σοῦ μελέα. Hence the gen. stands alone in exclamations, with

and without an interjection or a that expresses admiration, indignation, compassion, etc. Aristoph. Av.

"Απολλον ἀποτρόπαιε, τοῦ χάσμα

that a swallow! Nub. 153. "Ω

βασιλεῦ, τῆς λεπτότητος τῶν φρε

O Jupiter, the acuteness of his

Also with the addition of a nominative Eur. Ph. 384. οἵμοι τῶν ἐρῶν ἦγε κῶν!

Thus also it seems Eur. 655. is to be explained: τί δ', δ

λαινα; σῆς κακογλώσσου βοῆς! i

is this, wretched woman? Oh thy happy exclamation! or ὡς τάλαινα κακογλ. β. wretched on account of ill-boding exclamation." Matth.

Gr. § 348. In the latter way Eliz. understands it, Eur. Heracl. 448

δυστάλαινα τοῦ μακροῦ βίου σέθεν.

656. εὗδει for παύεται: Suppl. 1 οὕτω κακὸν τόδε εὗδει.

659. "δόμων ἄπο: Brunck's *branch* by the first hand ὑπερ, and R. as a various reading: M. in margin, γρ. ὑπερ ἐπέκεινα ηγουν ἐπέκεινα is a good interpretation. Musgr. on Orest. 1365. In the ms. Cant. ἀντὶ τοῦ πρὸ, ὑπέρ. J. has in the text, ἀπὸ written over. Mosq. ὑπερ, Mosq. 1. ὑπὸ as a various reading." Porson.

660. "σοῖσι Ald. and MSS. οιδιδ. improperly τοῖσι." Porson.

662. "Not badly Lib. P. κο

- ἄπαις, ἀνανδρος, ἄπολις, ἐξεφθαρμένη.
κι οὐ καὶ νὸν εἴπας· εἰδόσιν δὲ ἀνείδιστας.
ἀτὰρ τί νεκρὸν τόνδε μοι Πολυζένης
ῆκεις κομίζουσ;, ἵνα ἀπηγγέλθῃ τάφος
τάνταν Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;
Θερ. οὐδὲν οἶδεν, ἀλλὰ μοι Πολυζένην
θρηνεῖ· νέων δὲ πημάτων οὐχ ἄπτεται.
Ἐκ. οἱ γὰρ τάλαινα, μᾶν τὸ βακχεῖον κάρα
τῆς θεσπιώδοι δεῦρο Κασάνδρας φέρεις;
Θερ. Σῶσαν λέλακας· τὸν θανόντα δὲ οὐ στένεις
τόνδε· ἀλλ' ἄθρηστον σῶμα γυμνωθεν νεκροῦ,

Metres φόδος: οὐκέτι Cant. L. M. R.
The conjunction being omitted, which
certainly may be dispensed with: κούκετι
is for κούκέτι εἰ Aug. 2. κούκετι
Ισρ. 3." Porson.

εἰ βλέποντα for βλέπεται: cf. 119.
aut Horace, Od. iv. 8. non tibi ta-
tu Res est, aut animus deliciarum
tuis, for eget. Comp. Orest. 350.
γὰρ ξῶ κακοῖς, φόδος δὲ δρῶ. Schol-
ād approves of Reisig's punctuation,
οὐκέτι εἰ, βλέποντα φῶς, i. e. καίπερ
τι.

665. "νεκρός, a dead body, is always
masculine. But Ammianus, ἀνήρ οὐχ
τυχῶν, surmises that we ought to
read νεκρὸν τόδε; because, says he,
in the authority of Bos, when νεκρὸν
stands for cadaver, σῶμα is always to
be understood. He continues · · · Faret
mutatio etiam metrum.' Whereas by
this emendation the metre is subverted,
and you also transpose, τόδε Πολυ-
ζένης ἐμοί." Porson.

666. "ἀπηγγέλη Aug. 3. Cant. In
Iph. T. 939. ἡγγέληται extant, where
πηγέληται may be read. See Phoen.
88." Porson.

667. "χερῶν M. R." Porson. ἔχειν
σπουδὴν, for σπουδῆσθαι, διὰ χ.,
through means of: Soph. Ed. C. 470.
οὐδιῶν χειρῶν θεγάν.

668. μοι, ακ με! see above 195.

670. κάρα Κασάνδρας: a frequent
circumlocution. " Soph. Ed. T. 950.
Οἱ φιλατατοι γυναικεῖς Ιοκάστης κάρα:

1235. τέθηκε θεῖν 'Ιοκάστης κάρα.
Eur. Or. 470. Ω χαῖρε, πρεσβύ, Ζηνδε
δριδεκτρον κάρα: 475. προσφθέγγει
νω δυόσιον κάρα;" Matth. Gr. Gr. §
430. Cf. Hec. 712. Hor. Od. i. 24.
Quis desideria sit pudor aut modus
Tunc cari osprilia? Virg. Aen. iv. 470.
Testor, cara, Deos, et te, germana,
tumque Dulce caput.

672. ξῶσαν λέλακας, de vita loquen-
tis. Theocr. xxv. 179. Εἰ σό γ' ἐκεῖνος
δὲ ἐμμιν ἀκούντεσσιν ἔστενεν Οὐκέτι Ελί-
κηθεν Ἀχαιός, spoke of to us. Aristoph.
Ach. 593. Ταῦτι λέγεις σὺ τὸν στρα-
τηγὸν, πτωχὸς τον; do you say this of?
Thus is to be explained the passage in
Il. Z. 479. καὶ ποτέ τις εἴπεισι, ποτρὸς
δὲ δύε τολλάδε ἀμελεῖν, 'Εκ πολέμου
ἀνόντα, will say of him when he re-
turns from the war. See Matth. Gr.
Gr. § 410.

λέλακας, perf. mid. from the obso-
lete λήκω, λάκω, Dor. for λέληκα, as
δρῆρα for δρῆρα. The quantity of this
word is the same in Hesiod. "Erg. 205.
Δαιμόνιε, τέ λέλακας; Εἴχει νό σε τολ-
λάδε ἀμελεῖν. But we find it different in
Homer, Od. M. 85. Ενθα δὲ Ικύλ-
λη νασει, δεινὴ λελακυῖα. Damm con-
siders that this may be synecopated
from λελακητῦν, from λακέω, which
would thus have its first syllable short,
which Maltby in his edition of Morell's
Thesaurus thinks is never the case.
But in this opinion he is not strictly
correct, as is shown by Aristoph. Pac.

εἴ σοι φανεῖται θαῦμα, καὶ παρ' ἐλπίδας.

Ἐκ. οἴμοι, βλέπω δὴ παιδὸν εἰμὸν τεθνηκότα

Πολύδωρον, ὃν μοι Θεὸς ἵστωζεν οἴκοις ἀνήρ·
ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δῆ.

ῷ τέκνου, τέκνου,

αῖ, αῖ, κατάρχομαι νόμου

Βακχεῖον, ἐξ ἀλάστορος

ἀρτιμαθῆς κακῶν.

Θερ. ἔγνως γὰρ ἄτην παιδὸς, ὥ δύστηνε σύ;

Ἐκ. ἀπιστὸν ἄκιστα, καὶνὰ καὶνὰ δέρκομαι.

Ἔτερα δὲ ἀφ' ἑτέρων κακὰ κακῶν κυρεῖ-

οὐδέποτε ἀδάκρυτος, ἀστένακτος

ἀμέρα μὲν ἐπισχήσει.

Χο. δεῖν, ὥ τάλαινα, δεινὰ πάσχομεν κακά.

Ἐκ. ὥ τέκνου, τέκνου ταλαινας ματρὸς,

τίνι μόρῳ θνήσκεις, τίνι πότμῳ κεῖσαι;

πρὸς τίνος ἀνθρώπων;

Θερ. οὐκ οἶδ'. ἐπ' ἀκτοῖς νιν κυρῶν θαλασσίαις.

Ἐκ. ἐκβλητον, ἡ πέσημα Φοινίου δορός;

382. μὴ νῦν λακήσῃς, λισσομαί σ', ὥ
ρμδιον.

674. "Thus Ald. Some Ms. ἐλπίδα." Porson. The latter reading would occasion a hiatus. ἐλπίδις is used for the anticipation of either good or ill. Orest. 850. οἴμοι, προσῆλθεν ἐλπίδις, ήν φοβουμένη Πάλαι, τὸ μέλλον ἔχετηκόμην γένος.

677. Eur. Hipp. 778. βασιλίς οὐκέτ' ἔστι δῆ: 1157. Ἱππόλυτος οὐκέτ' ἔστιν, ὡς εἰπεῖν ἔπος: thus we say, is no more.

679, 80. "νόμων βακχείων Ald. The other reading is in King's Ms. and Eustathius on Il. B. p. 241, 23—182, 46. νόμον βακχείων Priscian. xviii. p. 231. b. 11. ed. Ald. Some have γένον for νόμων." Porson. The verb κατάρχομαι is properly followed by a gen., as Pl. cen. 582. Πῶς δ' αὖ κατάρχει θυμάτων; but occasionally by an ac-

cus., as Orest. 940. κατάρχομαι
ναγμόν.

681. ἀρτιμαθῆς κακῶν. Λεπ. I. 6, 35. ὁψιμαθῆς τῶν πλεονεκῶν.
the note on v. 235.

682. "Others σὺν for σὺ. as
correctly. in 681. ἀμφ' ἑτέρων, ο
ἑτέρων, and 685. ἀδάκρυτον, ἀστ
τον." Porson.

685. "οὐδέποτε πάντει με δο
δακρύειν" quæ est inter, prelatio Mal
unice vera, collato Thuc. I. 129.
σὲ μήτε νῦξ μήθ' ἡμέρα ἐπισχέται.
ἀνεῖναι, κ. τ. ἐ. Μασγρ. ἐπισχήσε
lucebit, vel aliceniet." Scholes.
κρυς μόρα, Med. 857. "So ne
add αὖ αὖ κακῶν, or αὖ αὖ τῶν κακῶν
Porson.

691. νιν κυρῶν: on this constr.
the note on v. 51.

692. πέσημα. Rhœn. 1715. "Π
πεσήματ' ἀθλοὶ ἀθλίου πατρός: I

Θερ. ἐν φαμάθῳ λευρῷ
πόντου νιν ἔχενεγκε πελάγιος κλύδων.

Εκ. ὡς μοι, αἴ τι αἴ, 695

ἔμαθον ἐνύπνιον, ὅμμάτων ἐμῶν
ὅψιν, οὐ με πάρεβα φάσμα
μελανόπτερον, ἀλλὰ ἐσεῖδον
ἀμφὶ σὲ, ὥς τέκνον, οὐκέτι
οὐτα Δίος ἐν Φάει. 700

τίς γάρ νιν ἔκταν'; οἵσθ', ὀνειρόφρον, φράσαι;

Εκ. ἐμὸς, ἐμὸς ξένος, Θρήκιος ἵππότας,

ἴν' ὁ γέρων πατὴρ ἔθετό νιν κρύψας.

· ὡς μοι, τί λέξεις; χρυσὸν ἄση. ἔχοι κτανάν;

· ἄρρητ, ἀνανόμαστα, θαυμάτων πέρα, 705

οὐχ, ὅσιά τέ, οὐδὲ ἀνεκτά. ποῦ δίκαια ξένων;

· ὡς κατάρατ' ἀνδρῶν, ὡς διεμοιράσω
χεόα, σιδαρέω τερμῶν φαγγάνω
μελεα τοῦδε παιδὸς, οὐδὲ φῆτισας.

· ὡς τλῆμον, ὡς σε πολυκονωτάτην βροτῶν 710
δαιμῶν ἔθηκεν, ὅστις ἐστί σοι βαρύς.

οκλέους δὲ πτῶμα, Πολυνείκους τε
1316. πένεα, πέσεα δᾶς Αὐτίχ'
ζετον. Thus the Latin *cadaver*,
buried corpse, is from *cadu*. The
old word *carcase* is also deduced
caro casa.

96. "ὅμμάτωντ' ἔμων Ald. Many
omit the conjunction." Porson.
90. Δίδεις ἐν φ., in the light of
en: Hor. Od. 1. 1. sub Jore fri-
1. 1. 2. Vitruvne sub Dio et tra-
agat In rebus.

1. "Others ὀνειρόφρων. Several
have ἔκτειν'. Conversely διέφθαρ'
1. in 596. which I would have
d, if more MSS. had sanctioned
Porson.

2. "ἔμδεις only once in Aldus and
MSS." Porson.

4. "Sometimes it is indifferent
whether one wishes to express deter-

minately that the consequence of a
past action is contained on to the time
of the relation, or not. Hence, in such
cases, the conj. sometimes changes
places with the opt. Thus it is in Eur.
Hec. 697=701. 'ΕΚ. έμδεις ξένος, Θρή-
κιος ἵππότας (ἔκτεινέ νιν.) ΧΟΡ. ὡς μοι,
τί λέξεις; χρυσὸν ἄση. ἔχοι κτανάν; al-
though ib. 27, he had used ἔχη in the
same combination. Comp. Eur. Su. pl.
201." Math. Gr. Gr. § 518.

705. "πλέα R. and as a various
reading M. Thus πέρα δεινῶν Pausan.
iv. 5. p. 291. (171.) which Facius
well defends." Porson.

707. κατάρατ' ἀ., the positive for
the superl., as διὰ γυναικῶν Hom. See
Porson's Pref. p. xxvii=54. Eur. Alc.
472. ὁ φίλα γυναικῶν.

709. "φῆτισσα Ald. MSS. vary."
Porson.

ἀλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας
 'Αγαμέμνονος· τούνθενδε σιγῶμεν, φίλαι.
Αγαμ. Ἐκάβη, τί μέλλεις παῖδα σὴν κρύπτειν τὰ
 ἰλθοῦσ', ἐφ' οἰστερῷ Ταλθύβιος ἡγγειλὲ μοι
 μὴ θιγγάνειν σῆς μηδένι 'Αργείων κόρης;
 ήμεῖς μὲν οὖν ἔσμεν, οὐδὲ ψαύομεν
 σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἔμε.
 ήκω δὲ ἀποστελῶν σε· τάκειθεν γὰρ εὗ
 πεπραγμέν' ἐστὶν, εἴ τι τῶνδ' ἐστὶν καλῶς.
 ἕα, τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὅρῳ
 θαυμάτα Τρώων; οὐ γὰρ 'Αργείων, πέπλοι
 δέμας περιπτύσσοντες ἀγγέλλουσί μοι.
Ex. δύστην, ἐμαυτὴν γὰρ λέγω, λέγουσά σε,

712. ἀλλ' εἰσορῶ γὰρ κ. τ. λ. These two particles frequently occur, sometimes together, sometimes with a word interposed, as in the present case, where the remarks of the speaker are interrupted by the entrance of a new character: as Soph. Antig. 155. 'Αλλ' δέ γὰρ δὴ βασιλεὺς χώρας Τῆσδε Κρήνων δὲ Μεροκέων νεοχίτος——χωρεῖ. Thus the Latins use *sed enim*: Virg. Aen. i. 23. *hoc regnum Dea gentibus esse, Si qua fata sinant, jam tum tenditque foveatque. Progeniem sed enim Trojano a sanguine duci Audierat, Tyrias om̄im quae verteret arces*: where *sed* refers to the preceding sentence, *enīm* to the succeeding. *sed fata non sinebant: audierut enim* etc. See Viger's Idiomata, p. 173. Seager. *τοῦδε*, for *δέ* or *δεῦρο*. see the note on 41. The nom. and accus. are more frequent in this sense.

δεσπότου δέμας, for *δεσπότην*. "Aesch. Eum. 81. *κτανεῖν μητρῶν δέμας*, for *τὴν μητέρα*. Soph. Ed. C. 1550. *Νῦν δὲ λαχατόν σου τοῦδεν θερετι δέμας*, for *ἔγω*. Comp. Ed. T. 1208. Trach. 908. *φίλων οἰκετῶν δέμας*, for *φίλους οἰκέτας*." Math. Gr. Gr. § 430, 6. Soph. Antig. 944. *Δανάς δέμας*, for *Δανάη*.

715. ἐφ' οἰστερ, upon the conditions

which, in pursuance of, conſider with. See Math. Gr. Gr. § 58.

717. οὐδὲ ψαύομεν. Of this rule of Porson's canon respecting the use of *οὐδὲ* see the explanation in a note to his Prof. and Suppl. p. xxiii.

719. " Valckenaeer on Petron (1337.) prefers *ἥκω μεταστρεψα* which the reading of the Haile above 507. may seem to favor. The particle is not so well omitted. *ἀποστελῶν* suits the sense better. editions of the Phoenissæ have *στέλλων*, which is faulty, inasmuch as tragic senari do not allow division. If any instance occurs contrary, it labors under an ill accentuation, as Aesch. Prom. Διός τ' ἐχθρῷ στέρηται Στένεται. says in joke. 'Αλλ' οὐχὶ δυνατόν γὰρ ἀλλὰ προ-βαύλευμα βαστῆς πόλεως μέγα, in Herod. Person.

720. καλῶς for καλόν. Thus Soph. Antig. 637. 'Εμοὶ γὰρ ἀξιώς ξεται γάμος Μείζων φένεται. See the note on 530.

724. " This verse is found in 71." Porson. *ἐμαυτὴν γὰρ* I mean myself. Thus Herod. Themistocles persuaded the A-

- Ἐκάβη, τί δοάσω; πότερα προσπίσω γόνου 725
 Ἀγαμέμνονος τοῦδ', ή Φέρω σιγῇ κυκά;
 γαμ. τί μοι προσώπῳ νῶτοι ἐγκλίνασσα σὸν
 δύρει, τὸ πραχθεν δ' οὐ λέγεις; τίς ἐσθ' ὅδε;
 α. ἀλλ' εἴ με, δούλην πολεμίαν θ' ἡγούμενος,
 γονάτων ἀπάσαιτ', ἄλγος ἀν προσθείμεθ' ἄν. 730
 γαμ. οὐ τοι πέφυκα μάντις, ὥστε μὴ κλύων
 ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων.
 α. ἄρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς

τοι ποιήσασθαι διηκοσίας δι τὸν πόλε-
 π., τὸν πόδα Αἰγαίητας λέγουν. Isoct.
 math. 277. ἔλεγεν, οὐτὶ σὺ μὲν πενο-
 φε τοὺς λόγους, ἐμὲ λέγων. Thus
 to: Cic. de Fin. v. 3. Hoc, inquit,
 n poterit sic abire, cum hic adsit,
 autem dicebat. The sense of the
 sage seems to be thus: unhappy
 th, and yet in thus addressing you,
 apply an epithet more applicable to
 self.

27. ποι ποι μου: as Phoen. 1562.
 οὐτὶ σὺ τέκνα λεβοσει φάσι. See
 utt. Gr. Gr. § 392.

28. "δύνη" Aldus and all Mss.;
 ich being repugnant to the metre,
 swell with a perversion of the sense
 changed into δύνη. At least he
 ought to have substituted δύνη. (Cf.
 f.) But Musgr. well correctis δύρη,
 erring to Hesychius, δύρεσθαι, δύ-
 σθαι. Taylor, (*Lect. Lys.* c. 9.) in
 his suspicion an error in Hesychius.
 the same grounds he ought to have
 putted the accuracy of the Etymolo-
 g., p. 192, 43, 291, 23. Eustathius
 II. B. p. 218, 19—165, 20, εὐρίσκε-
 δε καὶ τὸ δύρεσθαι δύρεσθαι. Not
 a more surprising that both δύρεσθαι
 δύρεσθαι should be in use among
 Attics, than both κέλλει and
 άλει, μόργυναι and δύμόργυναι, and
 by similat. Aeschylus Prom. 271.
 μοι τὰ μὲν παρόντα μὴ δύρεσθ'
 . Editions there wrongly add a
 of elision, such as the Attics do
 recognise. In the same, Pers. 584.
 metro demands, Δυρόμενοι γέροντες.

Eurip. Hec.

In our author, Med. 159, Brunck has
 edited δύρομένα, as if ε could be elided
 by ον. A line in Eur. Andr. 397.
 begins thus, Ἄταρ τί ταῦτ' ὁδύρομε; also a parallel one from the Medea of
 Neophron, in Stobaeus p. 107. ed.
 Grot., Kal πρὸς τί ταῦτ' ὁδύρομε; Why not, you will ask? Because the
 Tragic writers never constitute a se-
 narius so, that the third and fourth
 feet form one word. We must read
 therefore both in Euripides and Neo-
 phron, δύρομε." Porson.

730. "ἄλγος ἀν προσθείμεθα. Thus
 Aldus and most edd. But ἀν is rightly
 repeated in Brunck's *membranae*, Harsl.,
 Ms. Reg. Soc., Musq. 3. and several
 others. Instead of the second ἀν in
 J. Musq. 1. Άλγει. Brunck has edited,
 ἄλγος ἀν π. ἀν: badly." Porson.
 "Quam prout essent tragicæ ad genu-
 nandum ἀν, omnibus sere doctis indec-
 tisque notum." Monk. Alc. 663. Hipp.
 482. See Porson's Suppl. to Pref.
 Viger's Idioms p. 178. Seager.

732. δύδη, course, plan, meaning.
 Phoen. 925. Ἀκοει δι γυν θεσφάτων
 ἐμῶν δύδην: Heracl. 237. Τρισσαὶ μ'
 ἀναγκάζονται συμφορᾶς δύδη, Ἰόλας.
 τούσδε μὴ παρόπασθαι ξένους. Hipp.
 290. γυνώμης δύδην: Soph. Cld. T. 67.
 'Αλλ' Ιστε πολλὰ μὲν με δακρύσαστα
 δη, Πολλὰς δ' δύδης ἐλθόντα φροντδος
 πλάνοις. Cf. Herod. iii. 166, vii. 234.

733. Am I not however regarding
 the disposition of this man too much
 with reference to hostile feelings,
 whereas he is "not ill disposed towards

μᾶλλον φρένας τοῦδ', ὅντος οὐχὶ δυσμενοῦς ;
Αγαμ. εἴ τοι με βούλει τῶνδε μηδὲν εἰδέναι,
εἰς ταυτὸν ἥκεις· καὶ γὰρ οὐδὲν ἐγὼ κλύειν.

795

Ex. οὐκ ἀν δυναίμην τοῦδε τιμωρεῖν ἄτερ
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε ;
τολμᾶν ἀνάγκη, καὶ τύχω, καὶ μὴ τύχω.
'Αγάμεμνον, ἵκετεύω σε τῶνδε γουνάτων,
καὶ σοῦ γενείου, δεξιᾶς τ' εὐδαιμονος.

740

Αγαμ. τί χρῆμα μαστεύουσα ; μῶν ἐλεύθερον
αἰῶνα θέσθαι ; ράδιον γὰρ ἔστι σοι.

Ex. οὐ δῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,
αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.

745

Αγαμ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς ;

Ex. οὐδέν τι τούτων, ἦν σὺ δοξάζεις, ἄναξ.

όρᾶς νεκρὸν τόνδ', οὐ καταστάζω δάκρυ ;

Αγαμ. ὄρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

Ex. τοῦτόν ποτ' ἔτεκον, καὶ φέρον ζώνης ὑπό.

750

Αγαμ. ἔστιν δέ τις σῶν οὗτος, ὃ τλῆμον, τέκνων ;

me? Cf. 119. The tragic writers use ἄρα or ἄρ' οὐ indiscriminately. See Porson's Suppl. Monk Alc. 351. ἄρα μοι στένειν πάρα, Τοιᾶσδε ἀμαρτάνοντι συζύγου σέθεν ;

736. εἰς ταῦτην ἥκεις, sc. ἐμοί, see Phæn. 1420. you and I are agreed : καὶ γὰρ οὐδὲν ἐγὼ (βούλομαι) κλ.

740. "γονάτων Ald. and some MSS. Concerning the ellipse of the preposition πρὸς, see my note on Orest. 663." Porson.

744. "Plautus ridicules this, Asinari. ii. 2, 8. *Ætalem velim servire, Libanum ut convenientiam modo.* This is noticed by Josias Mercerus on Nonius v. Meret." Porson.

745. θέλω, I am willing : cf. Orest. 1099. ὃ φίλτατ', εἰ γὰρ τοῦτο κατθάνοιμ' ιδών. Od. A. 58. ιέμενος μὲν καπνὸν ἀποθράσκοντα νοῆσαι "Hs γαῖης θανέειν ἴμειρεται.

746. "ἐπάρκειαν Ald. and edd.

ἐπάρκεσιν Ms. Reg. Soc. which seems preferable : ἀρκεσίς occurs in Soph. Ed. C. 73. ἐπάρκεσις 447. I do not recollect to have met with the other form in the Tragedians. I have therefore edited ἐπάρκεσιν, having found it in J. M. N." Porson.

748. "This line is thus turned by Ennius in Nonius v. Guttatum. Vide hunc, mece in quem lacrumæ guttatum cadunt." Porson.

οὐ καταστάζω δάκρυ, i. e. καθάπερ by the figure Anastrophe. See below 898. 1130. Porson Med. 105. *Æsch. Pr. 66. Αὖτις, αὖτις, Προμηθεῦ, σῶν διηρηστένω κακῶν.*

750. This line contains an instance of the figure termed by Grammarians διστερον πρότερον, as in Virgil, Æn. ii. 353. moriamur, et in media armis ruitus. "Æsch. Cho. 979. ηνεγχ' ἕτερη ζώνην." Scholef.

- τ. οὐ τῶν θανόντων Πριαμίδῶν ὑπ' Ἰλίῳ.
 γαρ. ἡ γάρ τιν ἄλλου ἔτεκες, ἡ κείνους, γύναι;
 τ. ἀνόνητά γ', ὡς ἕοικε, τόνδ', ὅν εἰσορᾶς.
 γαρ. ποῦ δὲ ἦν ἐτύγχαν', ήντικὲ ἄλλυτο πτόλις; 755
 τ. πατήρ νιν ἐξέπεμψεν, ὄρρωδῶν θανεῖν.
 γαρ. ποῖ, τῶν τότε ὄντων χωρίσας τέκνων μόνον;
 τ. εἰς τὴνδε χώραν, οὕπερ εὑρέθη θανάν.
 γαρ. πρὸς ἄνδρ, ὃς ἄρχει τῆσδε Πολυμήστωρ χθο-
 νός;
 τ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ. 760
 γαρ. θνήσκει δὲ πρὸς τοῦ, καὶ τίνος πότμου τυχάν;
 τ. τίνος πρὸς ἄλλου; Θρήξ νιν ἄλεσε ξένος.

752. "Brunck from conjecture has read τῶν οὐ θανόντων, which seems really unnecessary." Porson.
 754. δε λουκε. "Interdum cum ruitate dicitur, ut ap. Latinos, scit. Euripides in Heo. quum Hera interrogata esset, 'ecquos alios terisset liberos,' eam respondentem it: 'Ανόνητά γ', δε λουκε, τόνδ', δε ορᾶς. Frustra scilicet hunc, quem le. Et Agamemnon in Iph. A. 460. Iphigeneia morti destinata: τί παρ-
 το; Αἴδην νυν, δε λουκε, νομφεύσει-
 ται. Quid virginem? quam Orcus
 scit ποκ μητρεμ ducet." Hermann Viger, p. 596. ed. Lond. 1824. Cf. Ι. Hipp. 1139. ἡ τάλαινα Μάτερ,
 τες δύναται.

756. ὄρρωδῶν θανεῖν. "Verba τοῦ are not regularly followed by the τοῦ, but by μὴ with the finite verb, in Latin νε. Yet here also sometimes the infin. only is put. Eur. Ion 31. θανεῖν τε θεσας μητρὸς ἐκ βου-
 μάτων," Matth. Gr. Gr. § 533. n. 2.

759. "Thus recent eds. Πολυμήστης Aldus. In Harl. M. K. τῆσδε is improperly omitted. In K. there was at first to have been Πολυμήστης, which was afterwards changed to the other reading. But Πολυμήστης in M. by the first hand, in Cant.

and N." Porson. Compare with this line in construction, Eur. Hipp. 100. Τόνδ' ή πάλαισι σαῖς ἐφίστηκες Κύπρις: Tro. 20. οἱ τάνδ' ἐπεστράτευται "Ελ-
 λλῆνες πόλεις. Hec. 972. Άσσα. S. c. Th. 559. "Εστιν δὲ καὶ τῷδ', οὐ λέγεται
 τὸν Ἀρκάδα, Άσση ἀκούμπως.

762. "The particle γε, which contributes nothing to the sense or elegance, is omitted in Μωσ. i. 4.: J. has δ. [The original reading was, τίνος γε δὲ ἄλλον; which Matthiae and Scholes prefer: the latter expresses the force of γε thus: why, by whom else?] The true reading seems to be, Τίνος πρὸς ἄλλον, which also corresponds better with the question. Above 690. πρὸς τίνος ἀνθρώπων; Suppl. 404. οὐ γὰρ ἀρχεται 'Ερδες πρὸς ἀνδρός. Thus editions have it. But Valckenaeer. Phoen. 396., cites 'Ερδες δὲ' ἀνδρός. In Lucian, Anachars. 9. all Ms. and editions agree in ἀγχομένους πρὸς ἄλ-
 ληλων, in 11. one Ms. has ἀγχομένους δὲ (the rest πρὸς) τῶν ἀγτιπάλων. In II. T. 133, where commonly δὲ 'Εύρυ-
 σθησας ἀέλων is read, some Ms., among which in the Venetian, have πρὸς Εύρυσθησας. Compare X. II. 1314. with Med. 1410. In Attian. Exp. iii. 12. p. 120, 4. a Ms. belonging to Gronovius has δὲ for πρὸς." Porson. See also Eur. Hipp. 1159.

Αγαμ. ὃ τλῆμον, ἃ που χρυσὸν ἡράσθη λαβεῖ;

Επ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

Αγαμ. εὗρες δὲ ποῦ νιν, η̄ τίς ἤνεγκεν νεκρόν; 765

Επ. η̄δ', ἐντυχοῦσα ποντίας ἀκτῆς ἔπι.

Αγαμ. τοῦτον ματεύοντος, η̄ πονοῦσ' ἄλλον πόνον;

Επ. λοῦτρός φέρετ' οἴσουσ' οὐδὲν Πολυξένη.

Αγαμ. κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

Επ. θαλασσόπλαγκτόν γ', ὃδε διατεμάτη χρόα. 770

Αγαμ. ὃ σχετλία σὺ τῷν ἀμετρήτων πόνων.

Επ. ὅλωλα, κούδεν λοιπὸν, Αγάμεμνον, κακῶν.

Αγαμ. φεῦ, φεῦ· τίς οὕτω δυστυχῆς ἔφυ γυνή;

Επ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

ἄλλ' ὥντερ οὔνεκ' ἀμφὶ σὸν πίκτω γόνυ, 775

ἄκουσον. εἰ μὲν ὕσιά σοι παθεῖν δοκῶ,

στέργοιμ' ἀν· εἰ δὲ τοῦμπαλιν, σύ μοι γεγοῦ

τιμωρὸς ἀνδρὸς, ἀνοσιωτάτου ξένου,

οἵσ οὐτε τοὺς γῆς νέρθεν, οὕτε τοὺς οἴνω

δείσας, δέδρακεν ὄργον ἀνοσιώτατον,

κοινῆς τραπέζης πολλάκις τυχὼν ἐμοὶ,

ξενίας τὸ ἀριθμῷ πρῶτος ὃν ἐμῶν φίλων.

780

763. "Interrogative, necne, accipiantur particulæ η̄ τοῦ, parum aut nihil refert. Anglice verte, *I suppose.*" Elmsley Heracl. 56.

764. τοιαῦτ' (η̄ν), such was the case: see Phœn. 428.

768. λοῦτρ'. Schaefer remarks that this should be λούτρ', for λοῦτρὰ, as above 609. λοῦτροῖς: λοῦτρον, whence plur. λοῦτρα, signifies water which has been used for ablution: λοῦτρὸν, water for the purpose of purification, and therefore undefiled.

770. "γ' is wanting in some MSS. For κακῶν in 772. some have κακόν." Porson. Cf. 557.

774. "λέγεις others, which if any one chooses to substitute, I shall not object. Brunck compares the words of Terence, (Adelph. iv. 7.) *Ipsa si cū-*

piat Salus, Servare prorsus non potest hanc familiam. More to the purpose seem those of Trabea in Cicero *Tusculan. Disp. 4, 31.* *Fortunam tamen et teibo fortunis meis.*" Porson. Schaefer suggests that Τύχην with a capital would be better.

777. στέργοιμ' ἀν, Schol. ἀγαπήσεις ἀν, *I will acquiesce, submit.* Ed. Hipp. 460. Στέργουσι δ', οἷμα, ξυρφοῦσι τικάρχενοι.

779. "Some omit the former τὸν, others change it into τῆς." Porson.

782. "ξένων for φίλων many MSS. badly. Aldus and almost all MSS. πρῶτα τῶν ἐμῶν. Brunck from his membrane has edited τὰ πρῶτα, being as much delighted with two antipests, as others are offended. But that copy is not free from manifest

τυχὼν δ' ὅσων δεῖ, καὶ λαβὼν προμηδίαν,
ἔκτεινε, τύμβου δ', εἰ κτακεῖν ἐβούλετο,

passes; for above 607, it has τόγγος τεῦχος as in M. Mosq. I. N. H. Before τὰ πρώτα is a mere scholion, as evident from the circumstance, & in some Ms. the article is written επὶ πρώτα to explain it. Musgrave conjectured ξενία, which is tame & obscure. Bock removes the comma after έποι, and places it after ξενία, by which I do not see that anything is gained. Another participle by all means necessary after τυχὼν, connects the two members of the sentence. We might indeed read, Καὶ τὸν ἀριθμὸν πλειστὰ τῶν ἔμων φίλων, were not this too great a departure from the common reading. I have therefore given πρώτος δὲ for πρώτα δι. When once πρώτος δὲ τῶν ἔμων φίλων, or with the addition of one letter only πρώτος τῶν οὐ. φ. had been written, some person anxious about metre from thence made out the common reading. Brunck has vitiated passage of Aristophanes Vesp. 1219. A similar blunder. The Attics often use ιτωκή and μουτκή without the article. We read therefore rightly, ηγγχανεν γάρ οὐ τρίβων δὲ ιτωκής, Sudas also v. τρίβων. But Brunck not knowing this, has thrown out the principle which was necessary; and inserted the article which was unnecessary. Ετέγχανεν γάρ οὐ τρίβων τῆς ιτωκής. Should any one object, that does not seem probable, that reading so slightly corrupted as πρώτος δὲ ἔμων φίλων, πρώτος δὲ τῶν ἔμων φίλων, should be still further perverted, he is not aware, (to use the words of Herosthenius on Aristophanes Plut. p. 319) quia in veteri lupsu voces etiam notissimae mutuquam in macula degenerant, illas eluendis hominum vel acutissimum ingenia frustra desiguntur. I will confirm this remark by one or two examples. In the Dionys.-alexander of Cratinus preserved in Macrob. v. 21. Gronovius adds a line from Ms. of De Thou: Στολὴν δὲ δῆ

τὴν αλή τοῦδε διδόχροον. Thus he has given from his father's conjecture, written on the margin, not edited, whilst the Ms. had ΤΟΥΔΟΜΟΙΦΠΑΖΩΝ. So trifling a mistake has effaced the true reading of this passage. Read, τοῦτο μοι φέρσαν. There is extant in Strabo x. p. 743. A. (485. B.) a fragment of Lindar respecting Delos, a part only of which I will transcribe: 'ΑΛΛ' & Κοιογενῆς πρότερος ὀδίνεστι θοᾶς ἀγγιτόκοις ἐπέβα ων, δῆ τοτε τέσσαρες ὄρθαι πρέμυνται ἀπέρουσας χθονίων, τὸν δὲ ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι κλεοντ, ἔνθα τεκοῖσ' εὐδαμον' ἀπόψιστο γένναν. Commonly ἀλλα καὶ δὲ γένος, whence Barnes has well deduced Κοίον γένος, but from the Moscow Ms. of Strabo which has κοιογενῆς, you may get κοιογενῆς, which is rather better. For ὀδίνεστι θοᾶς the same Ms. has ὀδίνεστι θοῖς. Also ἀγγιτόκοις, which has escaped from most editions, is found in Aldus and this Ms. Again, ἐπιβάνειν edd. ἐπέβανειν Ms. Next follows πρέμυνται erroneously in some Ms.; excellently in the Moscow one, δῆ δὲ ἐπὶ κράνοις σχέθον πέτραν, with the exception of a slight error in division. Editions have, δῆ δὲ κρανῆ σχέθον πέτρα. Casaubon has rightly conjectured σχέθον, the rest he has not attempted. Translate thus: COLUMNAS vero basi adamantina innixa rupem CAPITULIS sustinuere. The word occurs in the same sense in Iph. T. 61. Eustathius II. H. p. 700, 64—582, 44. ἐπικράνος, διερ έστι κεφαλὴ κίονας. To Cratinus and Pindar we may add Aristophanes, Ran. 1076. Οὐδὲ οὐδὲ εἰς ἡγετιν' ἔρωσαν πάποτ' ἐποίησα γυναικα. The passage having been thus corrupted, transcribers endeavored to repair the mischief, some by adding δὲ, others δύο. Without troubling myself to expose the errors of the received text, or to lash the trifling of Invernizius, I shall merely remark, that the true reading is preserved by the Ravenna copy: Οὐδὲ οὐδὲ εἰς ἡγετιν' ἔρωσαν πάποτ'

οὐκ ἔξιστεν, ἀλλ᾽ ἀφῆκε πόντιον.

ἴχεις μὲν οὖν δοῦλοί τε, κάσθεντες ἴσως*

705

πεντηρά γυναικα. Thus you have to connect *πεντηρά* with *γυναικα*, which were, it is true, corrupted in *ειμαντα*, but so slightly, that nothing could be more plain or easy than their emendation. But, it may be said, the principle *δι* may be understood. Certainly it may; as in Hipp. 232, and elsewhere; but not where two members of a sentence are so connected as in the present instance. Examples will elucidate this point. Aristoph. Plut. 751. Οἱ γὰρ δικαιοι πρότερον δύτες καὶ βίον Ἐχούτες διληγον αὐτὸν ἡσπάζοντο. Vesp. 505. αἰτίας ἔχει Ταῦτα δρᾶν, ξυναμβητεῖ δὲν, καὶ φρονῶ τυραννικά. Pac. 633. Ἀλλ᾽ διτ' δὲν ἄνευ γιγάρτων, καὶ φλῶν τὰς ισχύδας, Ἐβλεπεν πρὸς τοὺς λέγοντας: 685. Ἀπαραν δὲν μόνος ἐπιτρόπουν, καὶ γυναῖκες δὲν, Τούτοις τέως τὸν ἀνδρα περιεζώσατο. Menander in Stobaeus lxx, p. 249, ed. Grot. "Οταν πέντη δν, καὶ γαμεῖν τις ἐλόμενος, Τὰ μετὰ γυναικὸς ἐπιδεχηται χρήματα, Αὐτὸν διδωσιν, οὐκ ἁκείνη λαμβάνει. Eurip. Androm. 490. Μητρὸς λεχέων, δι υπερθυήσκεις, Οὐδεις μετεχων, Οὐδὲν αἵτιος δὲν βασιλεύσιν. If from any one of these passages you extrange the particle *δι*, you will create, if not a solecism, at least a very harsh phraseology. ["The same neatness in the structure of their sentences is carefully attended to, if I mistake not, by later writers, at least by οἱ ἀκρ. βέστεροι. Diodorus Sic. xx. c. 62. Προῆγατε τὴν στρατὰ, τῷ μὲν ἀριθμῷ Βραχὺ λειπομένην τῶν ἐγαντίων, τῇ δὲ ἀρετῇ πολὺ καταδεεστέραν οὐσαν· where Wesselink remarks 'οὐσαν omittit Basili.' adding perhaps justly: 'neque necessaria vox est.' For although the Greeks approve this construction, yet they are not averse from the other, which Porson has always pronounced a solecism. Eur. Orest. 451. Ο Σπαρτιάτης Τυδάρεως μελαπτεπλος, Κονρῷ τε θυγατρὸς πενθίμῳ κεκαρμένος: 1590. Δόμων δὲν δὲν κραν τούσδε πιργηρομένους, Εἴφος δὲν διῆς θυγατρὸς ἐπιφρονορού δερη Μ. J.

735. Λόγους δὲ συμβάσις, καὶ θεῶν ἀνυποτος. Homer Il. X. 342. Η εὐέσσει επίσκοπος ἡμετέρροσι, "Η τινα συλλασσιν—. Herod. i. 60. μέγαθας ἀπὸ τεσέρων πηχέων ἀπολείποντα τρεις δικτύλους, καὶ ἄλλως εὐειδής: δι. ἀβελφ.δεοῦ μὲν ἔωντο, βασιλεωντος δὲ Σπαρτιάτων." Schief. [Valckenier therefore is wrong in his note on Herod. i. 59. in proposing to read *δι* for *δι* in the passage from the *Vespz.* But Suidas, under *Ει καὶ νῦν* δημοτης, rightly retains *διν*: and in both cases rightly has *πρώτην* for *πιρανύδα*. But suppose that I should contend, that the mistake of the transcriber in writing *πρώτα* for *πρώτος* was the origin of this confusion? I undoubtedly nothing is more likely, than that a should be written for *ος*. For since sigma is generally expressed by the character *c*, it is evident that, if *ν* and *c* coalesce, a figure will be formed not unlike to *a*. In Homer, Od. A. 157. *πρώτα*. The Ms. Harl. 5674. has *τὸν* in the text, and *πρώτας* is written over as a various reading. In this play 546, the word *στρατὸς* is so written in the Ms. M., that at first sight any one would suppose it to be *στρατός*. In the Scholia on Aristoph. Nub. 508. Aldus and Junia have *δι* υπορθῶγά *τον*, which Gelenius has changed into *διαρθῶγες*. Clement Alexandr. Quis dices sicut enim p. 940. 41. ἀμέλει δι πάντα τὰ τοῦ νόμου πληρώσας ἐκ νερτηγος, καὶ τὰ υπέρογκα φρυαζόμενος, ἐν τούτῳ πραθῆναι τοις ὄντοις δὲν δεδύνηται. τὸ τοῦ σωτῆρος ἔχαρτον, ἵνα λαθῃς ζωὴν πιάνως δι πάθει. What is the meaning of *πράθηναι*? It is translated *acquerere*. Change *Α* into *ΟΣ*, and read *προσθῆναι*. If any one desires to render *πραθῆναι τοις ὄντοις, neque πιάνει* omitti rendere, I will only say that such a version appears to me to read most strained. Παναστασιας, τιτ. 2d. p. 651 καθοτι δὲ αὐτὸς δι Λάδων ἐκδιδωσιν ει τον Αλφειδην, Καράκων ὀνόμασται Να-

ελλ' οἱ θεοὶ σθένουσι, χῶ νείραν προτῶν
όμος νόμῳ γὰρ τὸν θεοὺς ἡγούμεθα,

Οἱ δὲ ἥγηται τὴν Ἐρίωντα καὶ
τίκην τε καὶ 'Πίπην τὰς ὑπὸ τοῦ
πον κατειλεγμένας γερεσθαι κῆσαν
εὐ τῷ λάδωνι ἵπποι ἀνθρώπων οἱ
εἰς· φ' οἱ πειστευκότες μάρτια
ταῖς. The conjecture of Sylbur-
for φ' οἱ π., viz. & οἱ π., Furtus
edited from the Moscow Ms.
her is correct; both being cor-
rected from δοτι. But, if you read
what will be the construction,
meaning of the words? They will
be of none. For δοτι must be
read and substituted above, in the
place of εἰ, so that the whole passage
will run thus. μαρτιανὸν ἀνέμασται
π. δοτι δὲ ἥγηται—οἰκουμένας
πειστευκότες μάρτια λοτωσαν. The
transcriber having written οι, by
long, as frequently happens, a letter
once which ought to be repeated,
immediately corrected his mistake by
writing δοτι in the margin. But the
old transcriber made two mistakes;
he both considered this word as an
explanation, not an explanation; and
hadly introduced it into a wrong
place. Next two other transcribers
opted this, the one into & οι, the
& into φ' οι. That Pausanias gave
the passage thus, will appear evident
from Pausanias himself, v. 12. p. 404.
δε ἀνθρώπων τὰ διὰ τοῦ στόματος
ἐκτίθεται [τοῖς is added by Schäf.]
οὐκ εἴσοχοντα ὁδόντας τὸν θηρίον
καὶ οὐ κέρατα ἥγηται, τούτοις
ἀπίστει μεν εἰς τὰς ἄλκας. vi. 13.
π. Εἴηθεις μὲν δὴ μετέχουσι
ποι Χίοντιν αὐτὸν ἀναθειναι τὴν στή-
λλαν' οὐ λακεδαιμονίων ἥγηται τὸ
πον. A little before in this same
book v. iii. 25. "Οσοι δὲ Θείδος, καὶ
ημητρὸς τῆς Λαονίας, τὸ ἄγαλμα
κομιζούσι, μάρτια λοτωσαν ἔτε-
τες. In Dionysius, Athen. ix. p.
D. ιχθὺς ἀθρὸς πάρεστι ταῦτα.
οὐδὲ, the excellent emendation of
thus, ταῦτα τοτὶ σά, is confirmed
by Venetian Ms. This discussion
detained me long enough, and yet

I cannot dismiss it. For it may happen that some one of those, Οἰστιστῶν
ἀντιλέγειν μὲν θεος πειλ παρτὸς δυοῖν,
'Ορθως δ' ἀντιλέγειν οὐκέτι τοῦτ' ἐν
θεοι, may defend τυγχάνειν by itself as
put for εἶναι in Aristophanes. To
which I reply, that, in the first place,
it is not allowable to introduce into the
text an emendation in opposition to all
Ms.; in the next, one instance only
(Eurip. Andr. 1116.) is brought for-
ward by Locella on Xen. Ephes. iv. p.
93, δ. for in Soph. Aj. 9. τυγχάνει στά-
ζειν are to be joined. In Cl. C. 1490,
ἥτερ τυγχάνειν ὅτασχόμην has been
misunderstood by interpreters. The
meaning is, quam promisi, si ipsa θε-
seis id quod petere, conquerens. The
passages from Libanius and Herodian
are not to the purpose; from the
words of Plato δε and δε might easily
escape, particularly after a like termina-
tion. And therefore I think that
Fischer in the Apology for Socrates is
right in adding δε: in Republ. ii. p.
319, δ. Hsc. I think that it ought
to be added, and in every similar
case, since this participle is omitted
with the greatest facility. In the
Theætetus p. 151. F. is correctly
edited, Γόνιμον ἡ ἀνεμάσιν τυγχάνει
δε, but Sudas in the word 'Ἀνεμίσιον,
and the Scholiast on Aristoph. Av.
696. in citing the passage omit the
participle. There remains a line of
Aristophanes, Eccles. 1137. Καὶ τῶν
θεατῶν εἰ τις εἴνει τυγχάνει. But
there we should read, Καὶ τῶν θεατῶν
εἴ τις εἴνει τυγχάνει. A similar col-
location is met with in Plat. 33. Τὸν
δ' εἰδε, διπερ δε πόρος μοι τυγχάνει.
Καὶ could easily have been changed
into εἰ, and δε with the greatest
ease have escaped. What shall we
do then with the line from Euripides,
τυγχάνει δ' ἐν ἀντρόποις? If you choose
to excuse it on the ground of πονηρή
δοξα, I will not interfere; but if you
come to the conclusion that it is a to-
gether foreign to the practice of that

καὶ ζῶμεν ἄδικα καὶ δίκαιοις ὀρισμένοις.
 ὃς εἴς σ' ἀνελθὼν, εἰ διαφθαρήσεται,
 καὶ μὴ δίκην δάσουσιν, οἵτινες ξένους
 κτείνουσιν, ἡ θεῶν ἴερὰ τολμᾶσιν φέρειν,
 οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἕσον.

790

age, you will have my permission to read *ἔτυχε δὲν ἐν ἐμπόροις*. In Aesch. Choëph. 112. *καὶ* for *καὶ* is well corrected by Canter, but unnecessarily, for the three editions preceding that of Stephens have it." Porson. "Porson, though in general very exact, has rather incautiously given his sanction to the rule of Phrynicus, p. 120. *Oἱ ἀμελεῖς οὗτοι λέγουσι, φίλοι τοι τυγχάνω, ἔχθρός μοι τυγχάνεις δεῖ δὲ τῷ βῆματι τὸ δὲ προστιθέναι, φίλοι μοι τυγχάνεις οὐ, ἔχθρός μοι τυγχάνεις οὐτο γὰρ οἱ ἀρχαῖνι ἔχρησαντο.* He had forgotten the passage of Sophocles, Electr. 46. *δὲ γὰρ Μέγιστος αὐτοῖς τυγχάνει δορυξένων.* Hence he changes without cause and too boldly Aristoph. Eccles. 1137. and Eur. Andr. 1116.; and in Soph. Aj. 9. unites *τυγχάνει στάξων*, which seems inconsistent with the connexion of the passage." Erfurdt. Hermann, Schaefer, Matthiae, and Elmsley support this objection of Erfurdt; and from Dodoree's Aristoph. Append. p. 144. it appears that Porson subsequently allowed that *δὲν* might be omitted after *τυγχάνω* by the tragic writers, from Soph. El. 46. 315 (=313. νῦν δὲ γροῖσι τυγχάνει;) Eur. Hec. 957. but not by the comic or prose writers. See Med. 735.

783. "Some MSS. δσον." Porson. The Schol. explains this line thus: *τυχῶν ἐξ ἡμῶν, δσων δεῖ τυγχάνειν τοὺς φίλους πρὸς φίλων, καὶ λαβῶν πρέπουσαν κηδεμονίαν, ἔκτεινε τὸν ἐμὸν νίδν.* Ἡ δτι τυχῶν δσων δεῖ τυγχάνειν τοὺς τῶν βασιλέων παῖδας τρέφοντας ἐν οἴκοις, χρημάτων λέγω, καὶ λοιπῆς δαπάνης. According to the latter explanation, we may construe thus: *having received all that was necessary, and having undertaken the charge of providing for him: προμηθία, cura,*

Alc. 1073. *ἔγὼ δέ σου προμηθίω ἔχω: tutela, Soph. Ed. C. 232. 1043.*

784. *εἰ κτ. ἐβ., even though he chose to kill him, for εἰ καί: So Terence Eun. Redeam? non, si me obsecet.*

787. "Wytttenbach in Biblioth. Crit. Vol. i. P. iv. p. 35. remarks that Euripides alludes to the words of Pindar, *νόμος δ πάντων βασιλεύς.*" Porson. Herodotus iii. 38. *Καὶ δρῦς μοι δοκεῖ Πίγδαρος ποιῆσαι, νόμον πάντων βασιλέα φῆσας εἶναι.*

788. "Our poet has used the expression *θεοὺς ἥγεισθαι* (for *ἥγεσθαι εἶναι*) again in Bacch. 1327. Electr. 587. Aristophanes Eq. 32. *Βρέπε, τὸ ποῖον ἔτεον; ἥγει γὰρ θεούς;*" Porson. Aesch. Pers. 503. *θεοὺς δέ τοι τὸ πρὸς νομίζων οὐδαμοῦ, τότε εἴχεις λιταῖσι: see Blomf. Gloss.*

789. *ῷρισμένοι, having defined for ourselves.* "The perfect passive is used as a perf. mid. Soph. Antig. 36. *νόσων ἀμηχάνων φυγὰς ἔμπεφραστοί.* Xen. Anab. v. 2, 9. *Οἱ μάντεις δοῦλοι δειγμένοι ἦσαν, δτι μάχη μὲν εἴη, δὲ τέλος καλὸν τῆς ἔξοδου.* Thuc. viii. 90. "Ετυχον δύο φυλαὶ — τινὲς ἐνέδραν πεκοιημέναι. Demosth. p. 986. *Τὴν μὲν λέλυσαι, τὴν δὲ ἐκδέσαι ἔταίραν.* Eur. Iph. A. 1279. *Οὐ μηνέλεως με καταδεδούλωται, τάκτη.*" Matth. Gr. Gr. § 493.

790. *δs, sc. νόμος, εἰς σ' ἀν., having devolved on you: this is a nominative absolute, instances of which may be seen on Phœn. 290.*

792. *φέρειν, often used to signify to plunder: Il. E. 484. ἀτὰρ οὐτε μὲν ἐνθάδε τοῖον, Οἴδν κ' ἡε φέροιεν Ἀχαιοῖς, οὐ κεν ἄγοιεν: Virg. Aen. ii. 374. οὐ rapiunt incensa feruntque Pergama.*

793. "This verse is again employed by Euripides in an uncertain play in Sibæus p. 165. ed. Grot." Porson.

οῦν ἐν αἰσχρῷ θέμενος, αἰδεσθητί με.
πον ἡμᾶς· ὡς γραφεύς τὸν ἀκοστάθεις 795
·ε, κανάθεοπον οἵ ἔχω κακά.
ιος ἦν ποτὲ ἀλλὰ τὸν δούλη σέθεν·
; ποτὲ οὖσα, τὸν δὲ γραῦς, ἄπαις οὐδὲν,
;, ἔρημος, ἀθλιωτάτη Βροτῶν.
τάλαινα, ποτὶ μὲν ὑπεξάγεις πόδα; 800
προάξειν οὐδέν τὸν τάλαινον ἔγει.
α θυητοὶ τἄλλα μὲν μαθήματα
πηρεν, ὡς χοὴ, πάντα, καὶ μαστεύομεν,
δὲ, τὴν τύραννον ἀνθράκτοις μόνην,
τι μᾶλλον εἰς τέλος σκουδάζομεν, 805
νε διδόντες, μανθάνειν, οὐδὲ ποτὲ

Lytténbach p. 36. wishes
thus and to read in the
but improperly; all the
as Eustathius, have I found
right reading κανάθρους
occurs also in Eustathius
—663, 5. Above also
M. Mosq. 4." Porson.
I. i. p. 703. Ταῦτ' εὖ
ποτοῖς, μαστοῖς καὶ ἐπι-
τὸς τοῖς ἀποστάταις, ἀκριβῶς
ποτοῖς ἀποστάταις καὶ
τὸ ἔρει: T. ii. p. 401. "Ην
μόδεν σκοπῶντες τοι, καὶ τοῦ
τον αὐτῶν, οὐδὲν ἀκριβὲς
τον τὸ δὲ ἀποστάταις ἐκ
τον διαστήματος θάσειν,
το καταφαίνεται τὰ εὖ καὶ
το ἔχοντα. Senec. Nat.
P. Schäfer.

Ought we not to read ποτὶ^ς
although the syllable may
be if μ' is put for ποι, says
μ' is put for ποτ. The sense
Quo meum pedem sub-
quo me cogis te sequi?
unwilling to grant Hecu-
l, and yet loth openly to
favors to withdraw gradu-
stage. Two accusatives
no difficulty to any one
happily unversed in the Attic

poets. To the instances adduced by
Brunck on Λεσχ. Θεβ. 830. [κακόν
με καρδίαν τι περιστένει κρότος,] and else-
where, add this one, Anstoph. Θεσμ. 491. Στρόφος μ' ἔχει τὸν γαστέρα."
Porson. Eur. Ηεραcl. 173. εἴτι τοῦτο
σε Ψυχὴν ἐπαίρει. Λεσχ. Ευμ. 88.
μὴ φόβος σε νικάτω φένας: Suppl.
284. φόβος μ' ἔχει φένας. See Ptoen.
300.

804. "Quinetilian i. 12, 18. seems
to have had this passage in mind, illum
(et ut non ignobilis tragicus) reginam
rerum orationem. Or more probably
the following from Cicero de Orat. ii.
44. which Cicero took from the Her-
mione of Pacuvius, O flexanima atque
omnium regina rerum oratio. Nonius
v. Flexanima cites the words both of
Cicero and Pacuvius. Pacuvius al-
ludes to Euripides." Porson.

805. οὐδέποτε μ. Schol. οὐδαμῶς.
But are not at all in earnest to learn to
perfection &c. οὐδέποτε μᾶλλον differs
little from οὐ: Thuc. ii. 70. αἱ ἐς τὴν
Ἀττικὴν ἐσβολαὶ Πελοποννησίων οὐδέποτε
μᾶλλον ἀπανίστασαν τοὺς Ἀθηναίους.

806. οὐδὲν η. Elmaley on Soph. Οέδ.
T. 1389, would read οὐδὲν η ποτέ. The
different senses of η with the sub-
junctive, optative, and indicative, are
thus illustrated by Monk on Hipp.

πείθειν ᾧ τις βούλοιτο, τυγχάνειν θ' ἄμα;
 πῶς οὖν ἔτ' ἀν τις ἐλπίσαι πράξειν καλῶς;
 οἱ μὲν τοσοῦτοι παιδεῖς οὐκέτ' εἰσὶ μοι·
 αὐτὴ δὲ ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι.
 καπνὸν δὲ πόλεως τόνδε ύπερθρώσκονθ' ὄρῳ.
 καὶ μὴν ἵσως μὲν τοῦ λόγου κενὸν τόδε,
 Κύπριν προβάλλειν ἀλλ' ὅμως εἰρήσεται·
 πρὸς σοῖς πλευροῖς παιᾶς ἐμὴ κοιμίζεται,
 ἡ Φοιβὰς, ἥν καλοῦσι Κασάνδραν Φρύγες.
 ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,
 ἡ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
 χάριν τίν' ἔξει παιᾶς ἐμὴ, κείνης δὲ ἐγώ;
 ἐκ τοῦ σκότου γὰρ, τῶν τε νυκτέρων πάνυ

643. χρὴ πρόσπολον οὐ πέρφν—ἴν' ἔχωσι μήτε κ. τ. λ. would mean, that they may be able neither, &c. οὐκ εἶων πρ. π.—ἴν' ἔχοιεν μήτε κ. τ. λ. that they might be able neither, &c. χρῆν πρ. οὐ π.—ἴν' εἶχον μήτε κ. τ. λ. in which case they would be able neither, &c.

809. “οἱ μὲν γὰρ δυτες παιδεῖς M. N. R. a remarkable reading. 810. ἐπ' ἔχθροῖς G. 812. Some MSS. omit μέν. If γε were read, it would not be amiss.” Porson.

810. ἐπ' αἰσχροῖς, turpi conditione: Androm. 1112. ἤκουν ἐπ' αἰσχροῖς. Hecuba alludes probably to the degrading offices to which captives were obliged to submit, mentioned by Polyxena above 362. See the note on 643.

811. τόνδε for ὁδε: or to be understood thus: this that I see ascending is the smoke of my city: Virg. Aen. ix. 481. *Hunc ego te, Euryale, adspicio? Is this you that I behold?*

813. εἰρήσεται, Schol. λεχθήσεται. There are four forms of the future that have a passive signification; the fut. middle, (λέξει 895.) the paulo post futurum, (as in this case, κεκλήσεται 1253.) and the first and second futures passive. See Porson on Eur. Med.

336. Monk Hipp. 1458. ll. θαῦμα——δὲ οὐκοτέροις έγεγέ τε σθαι έφασκον.

814. “σῆσι πλευρῆς Ald. : But the Leyden Ms., accor Valckenaer, has the neuter, others also have. Others agi either σοῖσι or πλευροῖς, rete the same time πλευραῖς or σ Soph. Aj. 1253. is common Μέγας δὲ πλευρᾶς βοῦς. Most MSS. have πλευρά. But a Brunck's, Stobæus, and Eusta Od. E. p. 1524, 51=208, rightly πλευρά.” Porson.

816. “The Scholiast on S 520. citing this passage sa with this remark: δέ γε μαστροπικώτατα εἰσάγει τὴν λέγουσαν. But Ennius indif this point thus translates it: in connubio rerecunde et modi gerit, in Nonius v. Modicus.”

818. I have edited τίν' for sense evidently requiring the gative pronoun.

819. “Aldus has edited: σκότους γὰρ, νυκτέρων τ' ἀσπα φίλτρων δμοῦ τε τοῖς βροτο χάρις. Whence Reiske and read δμοῦται. But almost have as I have edited. ”

- μεγίστη γίγνεται βροτοῖς χάρις. 820
 ι νῦν. τὸν θανόντα τόνδ' ὄρας;
 αλῶς δρῶν, ὅντα κηδεστὴν σέθεν
 ἐνός μοι μῆθος ἐνδεής ἔτι.
 ἐνοιτο φθόγγος ἐν βραχίοσι,
 τὶ, καὶ κόραισι, καὶ ποδῶν βάσει, 825
 λου τέχναισιν, ἡ θεῶν τινὸς,
 ὄμαρτῆ σῶν ἔχοιτο γουνάτων,
 ἐπισκήπτοντα παντοίους λόγους.
 ᾧ, ὦ μέγιστον "Ελλησιν φάος,
 κράσχες χεῖρα τῇ πρεσβύτιδι 830
 εἰ καὶ μηδέν ἔστιν, ἀλλ' ὄμως.

ντῶν for πάνυ, whence τῶν τε νυκτέρων βροτῶς χάρις. For πάνυ τοῦ δμοῦ from Aldus. σκότου from Brunck's and Mosq. 3. as more M. has βροτοῖς twice, & πάνυ. N. also has , and again θνητοῖς for word πάνυ is not much he Tragedians; it oc-

n Soph. Ed. C. 144. ch. Pers. 929. Agam. 861." Porson.

m; Soph. Ed. T. 863. οντι Μοῖρα τὰν εὔσεπγων: see Brasse on v. Th. 246. αἴτουμέρφης τέλος. It is geneuy γάρ, as Od. Γ. 205. σήνδε θεοὶ δύναμιν παυτιναム occurs in Latin En. vi. 187. Si nunc eus arbore ramus Os-

Sat. ii. 6, 8. O siroximus accedat, qui agellum! O si urnam mihi monstret! uisi Musgr. first con-, then κνήμαισι. The d be more exact, if we θοισι. But all MSS. and e Etym. M. p. 26, 54. il. i. 515. confirm the

common reading. There is also another reason for excluding κόραισι. In the first place, Hecuba wishes that she had a voice in those parts to which nature has not granted the faculty of speech; next that those parts might both weep and speak. But since κόραι, the pupils of the eyes, are naturally adapted for weeping, they ought not to be included in the enumeration." Porson.

827. "ἔχοιτο A. Aug. 2. 3. Cant. J. H. L. Mosq. 2. 3. N. See below 1141." Porson. Elmsley on Eur. Heracl. 139. prefers δμαρτῆ with the subscript.

828. ἐπισκ. π. λ., urging, impressing on you; this verb is frequently employed in earnest appeals; Thuc. ii. 73. ἐπισκήπτοντας τε ὑμῶν πρὸς τῶν δρκῶν,—μηδὲν νεωτερίζειν περὶ τὴν ξυμμαχίαν: iii. 59. in the conclusion of the speech of the Platæans, ἐπισκήπτομέν τε ἀμα, μὴ,—Θηβαῖοις παραθῆναι.

830. "πάρασχε Ald. and MSS. which Brunck condemns as barbarous, but too hastily, since it is agreeable to the rules of analogy. I own that it is not much in use; yet κάτασχε occurs in Herc. Fur. 1211. But see my note on Orest. 1330. Below 883. ἐπίσχ Aug. 3." Porson.

831. εἰ καὶ μ. ἔστιν, sc. ἡ πρέσβυτις:

ἐσθλοῦ γὰρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν,
καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί.

Χο. δεινόν γε, θυητοῖς ὡς ἄπαντα συμπίτυει,
καὶ τὰς ἀνάγκας οἱ νόμοι διέρισαν,
φίλους τιθέντες τούς γε πολεμιστάτους,
ἰχθρούς τε τοὺς τρὶν εὐμενεῖς ποιούμενοι.

Αγαμ. ἐγὼ σὲ, καὶ σὸν παῖδα, καὶ τύχας σέθει,
Ἐκάβη, δὶς οἴκτου, χεῖρά θ' ἵκεσίαν, ἔχω,
καὶ Βούλομαι θεῶν θ' οὔγεκ', ἀγόστου ξένον,
καὶ τοῦ δικαίου, τήνδε σοι δοῦναι δίκην,
εἴ πως Φανείη γ', ὥστε σοί τ' ἔχειν καλῶς,

8

620. ὡς εἰς τὸ μηδὲν ἤκομεν : Ion 596. μηδὲν δν καξ οὐδένων κεκλήσομαι.

ἀλλ' ὅμως, sc. παρδοχεῖς : see Med. 501.

833. πανταχοῦ — ἀεί. See Porson Phœn. 1422. and the note on 487. above.

834. δεινόν γε, it is strange however, that all things should blend and harmonize among mortals.

835. “Brunck has edited οἱ χρόνοι from a conjecture of Musgrave.” Porson. The Scholiast thus explains the line : οἱ νόμοι κελεύοντες τὸν μὲν φίλον ἀεὶ φίλον ἡγεῖσθαι, τὸν δὲ ἔχθρὸν ἀεὶ ἔχθρὸν, λέγουσι, κεχωρισμένως τὰς ἀνάγκας τιθέντες· οἷον ἔάν τις ἀνάγκη συμβῇ, δισπερ καὶ νῦν, δ μὲν φίλος ἔχθρος, δ δὲ ἔχθρος φίλος καθίσταται. We may construe thus : the laws (of justice) distinguish extreme cases, like the present.

838. “ἔγωγε N. R. which is not bad.” Porson.

839. “With the verbs εἶναι, γίγνεσθαι, ἔχειν, λαμβάνειν, especially ἴέναι, ἔρχεσθαι, διὰ constitutes various periphrases, e. g. διὰ φόβου εἶναι for φοβεῖσθαι, Thuc. vi. 59. δὶς ἔχθρας γίγνεσθαι τινι, to be at enmity with any one, to be treated like an enemy by any one: δὶς ἀργῆς ἔχειν τινὰ, for ἀργισθῆναι τινι, Thuc. v. 29. δὶς αἰδοῦς ὅμιλος ἔχειν, to look ashamed, Eur. Iph. A. 1000. δὶς οἴκτου λαβεῖν, for οἰκτεῖραι, Eur.

Suppl. 194. διὰ τύχης ἴέναι, τύχη εἶναι, Soph. ΟΕδ. T. 77 μάχης ἴέναι, ἀφικέσθαι τινι, He 169. to give battle : διὰ φόβου σθαι, Eur. Or. 747. διὰ γλώσσης to speak, Eur. Suppl. 114.” Gr. Gr. § 580. e. Iph. T. 6 αἰσχύνης ἔχω.

840. Comp. Eur. Heracl. 561 ται τάδε,—Πολλῶν ἔκατι, τῆς εὐψυχίας, Καὶ τοῦ δικαίου.

842. εἴ πως φ. if it could p be made to appear : διστε in dant : see Matth. Gr. Gr. Obs. 2.

“Ald. φανείην γ' διστέ σοι ἔχειν : φανείη several MSS. σοι· καλῶς the greater part. In So 313. (“Ἐπειτ’ ἔμοὶ τὰ δείγματα ἔπη ἔπη, Εἰ μὴ φανείην πᾶν τὸ σι πάθος :) critics have overlooked obvious emendation φανείη for ἔ which Brunck however might obtained from a Ms. : φαναίη posed both to the language a metre : φανοίην to the lan; Porson. “Brunck, who first ad φανοίην into the text, believed the optative of the second aorιστον. In this acceptation, φα certainly contra linguam. The aor. ἔφανον does not exist ; if existed, its optative would be . But if we agree with Burm quoted by Erfurdt, in consider

τε μὴ δόξαιμι Κασάνδρας χάριν
ἀνακτι τόνδε βουλεῦσαι φονον.

ἢ ἡ ταραγμὸς ἐμπέπτωκε μοι. 845

· α τοῦτον φίλιον ἡγεῖται στρατὸς,
θανόντα δὲ ἔχθρον· εἰ δὲ σοὶ φίλος
χωρὶς τοῦτο, κοῦ κοιγὸν στρατῷ.

ῦται φρόντιζ, ὡς θέλοντα μέν μὲν ἔχεις
τονῆσαι, καὶ ταχὺν προσαρκέσαι, 850

δ, Ἀχαίοῖς εἰ διαβληθήσομαι.

ὑπὲρ ἔστι θυητῶν, ὅστις ἔστ' ἐλεύθερος
άτων γὰρ δοῦλος ἔστιν, ἢ τύχης,

native of the contracted it may safely be pro-
prietate Greek word.
τοῖν to φανεῖ for the
in—the difference be-
τοῖν, and *εἰ μὴ* φανεῖ
the difference between
ἴστε μὴ φανῆ. *Εἰ μὴ*
same relation to *εἰ μὴ*
φανεῖ has to *ἴστε μὴ*
appears to us, that the
rather more proper in
the passive subjunctive
rather say, *I will*
if you do not put ten
pounds in place, than I will
unless ten pounds are
in place." Elmsley's
Index of Sophocles 312.
is often used with a re-
solving, in which case
it for an adverb, *ἴστιν*
ubi, est quando, manu-
t. A. 929. Ίστιν μὲν οὖν,
μη φρονεῖν, "Εστιν δὲ
γνώμην ἔχειν. Thus
or. Or. 830. Ίστιν ίνθα,
, Xen. Cyr. vii. 4, 15.
ἴʃ, in a certain degree,
ἴστιν θπως, is it pos-
sessions, Eur. Ale 53.
Ἀλκηστὶς ἐς γῆρας μό-
λιατ. Rep. v. p. 11. or
a preceding, οὐκ Ίστι
εκε, in no case, Herod.
ε.

vii. 102. Eur. Med. 172. *ἴστιν δὲ,*
sometimes." Matth. Gr. Gr. § 482.
Thus *est ubi* in Latin: Hor. Ep. ii. 1,
63. Interdum *vulga rectum videt, est*
ubi peccat, the same as *interdum*.

846. "φίλος Aldus: φίλιαν lib. P.
as Barnes timidly conjectured. The
same error occurs in Aldus below
921." Porson.

849. "πρὸς, on account of. Soph.
Aj. 1016. πρὸς οὐδὲν, on no account,
nulla de causa. Πρὸς ταῦτα especially
is thus used, e. g. Soph. El. 382. πρὸς
ταῦτα φράζου, accordingly, (this being
the case) from this consider. This
phrase, however, frequently does not
express a reason, but corresponds to
the Latin *nunc, jam*, as a form of re-
signation, which is the consequence
of a conclusion previously expressed.
Soph. El. 820. πρὸς ταῦτα κακέτω τις,
εἰ βαρύνεται. Τών ένδον ήταν. Ο. d.
T. 426. πρὸς ταῦτα καὶ Κρέοντα καὶ
τούμην στόμα Προπτηλάκης." Matth.
Gr. Gr. § 551. B. The learner will
observe the difference between πρὸς
ταῦτα and πρὸς τοῦτοις (or πρὸς τοῦτο
Hes. 1199.): the former is *propter hæc*,
quapropter, propterea, the latter *ad hæc*,
insuper, præterea.

852. "οὐκ Ίστιν ἀνδρῶν Aristot.
Rhet. ii. 21. Again πόλεως in many
Mss., an usual error. Attian. in Eρ-
τετ. ii. 13. Οὐκ Ίστι δὲ ἐν τοι πόλεος
θρημάντις ἀνήρ: an iambic verse. There

ἢ πλῆθος αὐτὸν πόλεος, ἢ νόμων γραφαι
εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.
ἐπεὶ δὲ ταρβεῖς, τῷ τ' ὄχλῳ πλέον νέμεις,
ἔγώ σε θήσω τοῦδε ἐλεύθερον φόβου.

ξύνισθι μὲν γὰρ, ἢν τι βουλεύσω κακὸν
τῷ τόνδε ἀποκτείναντι· συνδράσης δὲ μή.

ἢν δὲ ἔξ 'Αχαιῶν θόρυβος, ἢ πικουρία,
πάσχοντος ἀνδρὸς Θρηκὸς οἵα πείσεται,
Φανῆ τις, εἴργε, μὴ δοκῶν ἐμὴν χάριν.

τὰ δὲ ἄλλα θάρσει πάντ' ἐγὼ θήσω καλῶς.

Αγαμ. πᾶς οὖν; τί δράσεις; πότερα, Φάσγακοι χερὶ⁸⁵⁵
λαβοῦσα γραία, φῶτα βάρβαρον κτενεῖς,
ἢ φαρμάκοισιν, ἢ πικουρίᾳ τίνι;
τίς σοι ξυνέσται χείρ; πόθεν κτήσει φίλους;

Εκ. στέγαι κεκεύθασ' αἶδε Τρωάδων ὄχλον.

Αγαμ. τὰς αἰχμαλώτους εἴπας, Ἐλλήνων ἄγραν;

Εκ. ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι. ⁸⁶⁰

Αγαμ. καὶ πᾶς γυναιξὶν ἀρσένων ἕσται κράτος;

the common reading πόλεως has led Upton into a slight mistake." Porson.

855. εἴργουσιν (ἴστε) χρ., restrain him so that he adopts a course not according to his judgment: a similar position of μὴ occurs in Med. 538. νόμοις τε χρῆσθαι, μὴ πρὸς ἴσχυντος χάριν: 771. δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.

856. πλέον νέμεις, understand μέρος. Suppl. 243. νέμοντες τῷ φθόνῳ πλεῖον μέρος.

862. μὴ δοκῶν (εἴργειν κατὰ οἱ διὰ) ἐμὴν χ. Cf. 880. καλεῖ σ' ἀνασσα δὴ ποτ' Ἰλίου Ἐκάβη, σὸν οὐκ ἔλασσον η κείνης χρέος.

863. τὰ δὲ ἄλλα (θάρσει) πάντ' ἐγὼ θήσω καλῶς: thus Elmsl. Med. 301. would punctuate: as Soph. ΟΕδ. C. 1185. οὐ γάρ σε (θάρσει) πρὸς βίᾳ παρασπάσει Γνώμης. In this suggestion, which was originally Reiske's, Schäfer and Scholef. concur.

865. βάρβαρον. Any person who could not speak the language of the Greeks with the proper tone and accent was called βάρβαρος.

868. "κεκεύθουσ' some Mss.; which, if Greek, is Doric." Porson. So ἐδοίκω Theocr. xv. 58. πεφύκει, whence ἐπέφυκον, Hesiod. "Ἐργ. i. 148. Ἀτ. 76. κεκλήγω, whence κεκλήγεται, II. Π. 480.

870. "φονέα. The last syllable of this word, which according to the rule of the Grammarians ought to be long, is thrice made short by Euripides here, and in the Electra 599. 763. To which instances Pierson on Med. p. 192. adds Euphorion in Atheneus p. 503. A. I also add Philemon id. vii. p. 307. E. where κεστρέ δὲν occurs; for a vowel cannot be elided except it be short." Porson. See Phoen. 927.

- α. δεινὸν τὸ πλῆθος, ξὺν δόλῳ τε δύσμαχον.
γαμ. δεινόν τὸ μέντοι θῆλυ μέρμφομαι γένος.
κ. τί δ; οὐ γυναῖκες εἶλον Αἰγύπτου τέκνα,
καὶ Λῆμνον ἄρδην ἀρσένων ἔξωκισαν; 875
ἀλλ' ὡς γενέσθω. τὸνδε μὲν μέθες λόγον
τέμψον δέ μοι τὴνδ' ἀσφαλῶς διὰ στρατοῦ
γυναῖκα. καὶ σὺ, Θεηκή πλαθεῖσα ξένῳ,
λέξον καλεῖ σ' ἀνασσα δῆ ποτ' Ἰλίου
Ἐκάβη, σὸν οὐκ ἔλασσον ἢ κείνης χρέος, 880
καὶ παῖδας, ὡς δεῖ καὶ τέκν' εἰδέναι λόγους
τοὺς ἐξ ἐκείνης. τὸν δὲ τῆς νεοσφαγοῦς
Πολυξένης ἕπίσχες, Ἀγάμεμνον, τάφον,
ὡς τῷδε ἀδελφῷ πλησίον μιᾷ φλογὶ,
διστὴ μέριμνα μητρὶ, κρυφθῆτοι χθονί. 885
γαμ. ἔσται τάδ' οὕτω. καὶ γὰρ, εἰ μὲν ἦν στρατῷ
πλοῦς, οὐκ ἂν εἴχον τὴνδε σοι δουναι χάριν
νῦν δ, οὐ γὰρ ἵηστι οὐρίους πνοὰς θεὸς,
μένειν ἀνάγκη, πλοῦν ὁρῶντας ἥσυχον.
γένοιστο δ' εὗ πως πᾶσι γὰρ ποιὸν τόδε, 890

873. μέρμφομαι, *mīmūs ralidum ex-*
sumo, Heath. Thus the Paraphrast:
ἀλλὰ θῆλυ γένος, εἰ καὶ πολὺ, οὐδὲν
χνεῖ.

875. Λῆμνον ἀρσένων ἔξωκισαν, an
inverted construction: the more usual
would be: ἔξωκισαν ἀρσένας Λῆμνου:
thus in 935. ἔτει με — ἔξωκισεν οἴ-
κου. On the story, see Apoll. Rh. I.
39.

876. "γενέσθαι τὸνδὲ ἐμοὶ Ald. γε-
νέσθαι has been edited by Brunck,
from the Ms. A: τὸνδε μὲν almost all
Ms. The common reading might
perhaps be defended by ellipse; but
once a similar variation occurs else-
where, Iph. T. 607. Troad. 727. I
have now adopted γενέσθαι." Porson.

877. μοι, for me, i. e. to oblige me.
see Med. 305.

878. "πλαθεῖσα Ald. and Miss.
But the other form, which occurs else-
where in Euripides, seems preferable,
and is adopted by Brunck." Porson.
πλαθεῖσα, by sync. for πλαθεῖσα, from
πλάθειν, *appropriate* facio.

880. (διὸ) σὸν οὐκ ἔλ. ἢ ο. χρέος,
not less on your account than her own.
see 862.

883. τάφον for ταφὴν, as above
666.

888. "οὐρίας Aldus and most Ms.:
οὐρίους A. Mosq. 2. (Cf. 150.) Above

886. ξοτα τάδ', in the Paraphrast:
ξοτα for ξοται Iph. A. 1039. is bad:
ξοτα Soph. Phil. 893. where Brunck
has rightly given from Aldus ξοται."
Porson. On the quant. of Ιητη, see
Med. 888.

ιδίᾳ θ' ἐκάστῳ, καὶ πόλει, τὸν μὲν κακὸν
κακόν τι πάσχειν, τὸν δὲ χρηστὸν εύτυχεῖν.

Χο. σὺ μὲν, ἦ πατρὶς Ἰλιὰς, στροφὴ α.

τῶν ἀπορθήτων πόλεις
οὐκέτι λέξει τοῖον Ἐλ-
λάνων νέφος ἀμφὶ σε κρύπτει,
δορὶ δὴ, δορὶ πέρσαν.
ἀπὸ δὲ στεφάναν κέκαρσαι
πύργων, κατὰ δὲ αἰθάλου
κηλῖδ' οἰκτροτάταν κέχρωσαι,
τάλαις· οὐκέτι σ' ἐμβατεύσω.
μεσοιάκτιος ὄλλυμαν,
ῆμος ἐκ δείπνων ὕπνος
ἡδὺς ἐπ' ὅσσοις κίδναται.

895

900

ἀντιστρ. α.

893. Compare with this chorus that in the Troades 519.

895. "τοιόνδ' Aldus and MSS. But King has erased δ." Porson.

896. ἘΛλ. νέφος: Phoen. 257. ἀμφὶ δὲ πτόλαις νέφος Ἀσπίσαι πυκνὸν φλέγει. II. Δ. 274. Κινδὺ δὲ νέφος εἴπετο πεζῶν. Apoll. Rh. IV. 397. δυσμερέστον δυδρῶν νέφος. Virg. Aen. vii. 793. πιπίνη πεδιτοῦ.

"καλύπτει Ald. κρύπτει Brunckii τιμητ. E. K. M. N. R." Porson. ἀμφὶ σε κρ., for ἀμφικρύπτει σε, as ἀπὸ στεφ. κεκάρσαι 898. for ἀποκ. On the present thus used, see above 641.

897. δορὶ δὴ, δορὶ πέρσαν. This repetition of words, which is frequent in Euripides, is ridiculed by Aristophanes Ran. 1853. Ἐμοὶ δὲ ἔχει ἄχεα κατέλιπε δάκρυα, δάκρυα τ' δὲ π' ὄμιδας των Ἐβαλον, Ἐβαλον ἀ τλέμων. Compare the chorus below 1075.

898. στεφάναν κέκαρσαι: on the constr., see above 111. Tro. 786. πύργων ἐπ' ἄκρας στεφάνας. Soph. Ant. 124. στεφάνωμα πύργων "Ηφαιστος πεικάνεις ἔλειν.

899. "Others αἰθάλῳ. Aldus and many MSS. αἰθάλου καπνοῦ. In K.

καπνοῦ is omitted and in Mosq. 4. by correction." Porson.

900. "οἰκτροτάτῳ Ald. and MSS. Some οἰκτροτάταν: for instance G. J. in Musgr. has given from A. P." Porson. The elision in οἰκλῖδ' for οἰκλᾶδι, is admissible: see Monk on Alc. 1137, but the accus. after the passive κεκαρέχρωσαι is peculiarly elegant: see the note on Phoen. 1445. τετραμένον δὲ διοῦσα καιρίας σφαγάς. II. Σ. 485. ἐν δέ τε τείρεα πάντα, τὰ οἰκραῦτε στεφάνωται, for οἰκ.

903. Ἰμος, an Homeric word, which does not occur again in Eurip. or Soph.

ἐκ δείπνων, Paraphr. μετὰ τὰ δείπνα: cf. 55. 1142. "The prep. ἐκ is used to express an immediate consequence, the production of one thing from another, e. g. ἐκ τῆς θυσίης γενέσθαι Herod. i. 50. (peractis sacrificiis.) γελᾷν ἐκ τῶν πρόσθεν δακρύων, Xen. Cyt. i. 4, 28. to laugh after tears. ἐκ μὲν εἰρήνης πολέμειν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thuc. i. 120. Comp. Soph. Tr. 284. Eur. Tro. 495." Matth. Gr. Gr. § 574. See Phoen. 1232.

904. "σκίδναται M. N. and the

μολπᾶν δ' ἄπο, καὶ χοροποιῶν 905

θυσιῶν κατακαύσας,

πόσις ἐν θαλάμοις ἔκειτο,

ξυστὸν δ' ἐπὶ πασσάλῳ,

ναύταν οὐκέθ' ὄραν ὅμιλον

Τροίαν Ἰλιάδ' ἐμβεβῶτα.

ἔγώ δὲ πλόκαμον ἀναδέτοις

μίτραισιν ἐρρυθμιζόμαν,

χρυσέων ἐνόπτεων

λεύσσουσ' ἀτέρμονας εἰς αὔγας,

ἐπιδέμυιον ὡς πέσοιμ' ἐς σύναρ.

910

στροφὴ β.

ἀνὰ δὲ πέλαδος ἐμολε πόλιν

κέλευσμα δ' ἦν κατ' ἀστυ Τροί-

ας τόδ· ὡς παῖδες Ἐλλάνων, πότε

δὴ, πότε τὰς Ἰλιάδα σκοπιὰν

915

Moscow MSS. This point is doubtful but there can be no doubt that

has badly edited κίδυρο. Virgil l. 260. *Tempus erat, quo prima mortalibus aegris Incipit, et Diutinum gratissima serpit.*" Porson. Ibid. 265. *Ineadunt urbem somno me sepultam.*

5. μολπᾶν δ' ἄπο—κατακαύσας, signifying to cease, to make to πάνω, πάνωμαι, λήγω, are usually used with a gen. alone. II. B. Μούσαι—Θάμυριν παῦσαν δοιδῆς: I. Ἀργεῖο δ' ὑπεχώρησαν, λήξαν γο. In Soph. El. 987. we find γερ. ἐκ: παῦσον ἐκ κακῶν ἔμε.

6. "θυσιῶν some MSS.: θυσιῶν χαροποιῶν θυσιῶν Brunck, from last reading of the membr.: χαροῦ Ald., but in C. by the first as I have edited. See the note loc. cit. 800." Porson.

κατακαύσας, understand ἔαντὸν, for

ταυτόμενος: so ἔξαπαλλάξαι 1090.

Drest. 288. Καὶ νῦν διακλύνεται,

τυγχούν κάρα: where see Porson:

, 21. 'Ο δ' ἥδεντὴ δαὺς, sc. δαυ-

τόν. Aristoph. Ran. 580. παῦε, παῦε τοῦ λόγου, for παῦσαι.

909. "ravrā Valck., which is not so poetical; moreover, if we credit Ammonius, it is repugnant to the metre!" Porson. See note on 134.

910. "Aldus and MSS. ἐμβεβῶτα." Porson.

911. "ἔγὼ δέ τοι not a few MSS. contrary to the metre.—912. ἐσόπτρων Eust. Il. H. p. 690, 41—668, 20.—914. als Ald. some MSS. and edd. is contrary to the metre." Porson.

914. ἀτέρμονας, Schol. κυκλοπερεῖς, τούτεστι τὰς τέλος μὴ ἔχοντας τούτων γὰρ οὐκ ἔστι τέρμα. Rather, endless, i. e. incessantly flushing, or merely powerful, intense; from α and τέρμα, admitting no limit.

915. "A very slight mistake ought not to have been so long retained, ἐπιδέμυιος. Read ἐπιδέμυιον and translate torum vestibus stratum." Porson.

919. πότε, Schol. λειπει τὸ, εἰ μὴ νῦν πότε τὴν ἀμφότοιν πορθήσετε τὴς Τροίας, παραγενήσεσθε als τὰ ἀκεῖα; " 'Ιλιάδα Ald. 'Ιλιάδα αἴποτε

πέρσαντες, ἦξετ' οἴκους ;
 λέχη δὲ φίλια μονόπεπλος
 λιποῦσα, Δωρὶς ἀσ κόρα,
 σεμνὰν προσίζουσ',
 οὐκ ἦνυσ', "Αρτεμιν, ἀ τλάμων"
 ἄγομαι δὲ, θαυότ' ἴδουσ' ἀκοίταν
 τὸν ἐμὸν, ἄλιον ἐπὶ πέλαγος
 πόλιν τ' ἀποσκοποῦσ', ἐκεὶ
 νόστιμον ναῦς ἐκίνησεν πόδα,
 καὶ μ' ἀπὸ γᾶς ὥρισεν 'Ιλιάδος,
 τάλαιν', ἀπεῖπον ἄλγει·
 τὰν τοῖν Διοσκούροιν 'Ελέναν κάσιν, 'Ι-
 δαῖόν τε βούταν αἰνόπαριν, κατάρα
 διδοῦσ', ἐπεί με

920

ἀντιστρ. β.

925

930

ἐπιδός.

all MSS. and Eust. Il. B. p. 206, 13—
 156, 14. Proem. p. 5, 21—4, 18." Porson.

920. "ἦξετ' ἐς οἴκους Ald. and MSS. Critics have rightly erased the preposition." Porson. See Med. 12.

921. "φίλα Ald. and many MSS. so that King is in error, in asserting that he had edited φίλα from all the MSS.; although a considerable number have it." Porson.

μονόπεπλος, Δωρὶς ἀσ κόρα. The word πέπλος is applicable both to the ἱμάτιον, the outer loose and flowing garment; and to the χιτών, the inner and close-fitting vest: but more peculiarly to the former, which the Lacedæmonian virgins alone wore. Eur. Andr. 593. οὐδὲν δέν, εἰ βούλοιτο τις, Σάφρων γένοιτο Σπαρτιατίδων κόρη, Αἴ ξὺν νέοισιν, ἔξερημοῦσαι δόμους, Γυμνοῖσι μῆροις καὶ πέπλοις ἀνεψένοις, Δρόμους, παλαίστρας τ' οὐκ ἀνασχετούς ἐμοί, Κοινὰς ἔχουσι. Virgil Æn. i. 315. Virginis os habitumque gerens, et virginis arma Spartanae: Nuda genu, nodoque sinus collecta fluentes. Pind. Nem. i. 74. Καὶ γὰρ αὐτὰ, πεσσὸν πέπλος ὁρού-ἷαιος' ἀπὸ στρωμάτος:

Schol. δ δὲ νοῦς καὶ γὰρ αὐτὴ ἡ Ἀλεή μήτη μονόπεπλος, αὐτοτοδητὴ ἐπειτὴ σάσα ἀπὸ τῆς καίτης.

924. οὐκ ἦνυσ' — ἀ τλάμων: 114. οὐδὲν ἦνυτον τάλας. The Attic form is ἀνύτω, (see Porson Phon. 45.) ἀνύω the Homeric: Il. Δ. 56. Οὐδὲν ἀνύω φθονέουσα: Schol. οὐδὲν ἀφεῖ; οὐδὲν πράσσω, οὐδὲν περιπούσθι. Schæfer makes ἦνυσα the same as φθασα: *currens ad aram Diana non præverti, sed inter currendum cœpi abducta sum.*

928. ἐκίνησεν πόδα: see this phrase explained below 1008.

930. ἀπεῖπον ἄλγει, I fainted, and under my misery: literally *κακῶς speechless*: comp. Orest. 91. Οὐδὲν ἔχει τάδ', δοτ' ἀπείρηκεν κακοῖς. Meiss on Hipp. 503. has observed that ἀπεῖπεν with a dat. signifies to fail, but with an accus. to renounce.

931. "Διοσκόροιν Brunck from the membranæ. Aldus and the rest Διοσκόρων." Porson. See Pref. near the end.

932. αἰνόπαρος: Π. Γ. 39. Διόσκορη Eur. Or. 1383. δυσελάνας.

- γᾶς ἐκ πατρῷας ἀπάλεσεν
Εξώχισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'
ἀλάστορός τις οἰζύς 935
ἄν μήτε πέλαγος ἄλιοι ἀπαγάγοι πάλιν,
μήτε πατρῷον ἵκοιτ' ἐς οἴκουν.
—
2. ὁ φίληταις ἀνδρῶν, Πρίαμε, φίλητάτη δὲ σὺ,
Ἐκάβη, δακρύω σ' εἰσορῶν, πόλιν τε σὴν, 940
τὴν τὸν ἀρτίως θαυμαῖσαν ἔκγονον σέθεν.
Φεῦ. οὐκ ἔστιν οὐδὲν πιστὸν, οὐτ' εὔδοξία,
οὐτ' αὖ καλῶς πράσσοντα μὴ πρέξειν κακῶς.
Φύρουσι δὲ αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
ταραχμὸν ἐντιθέντες, ὡς ἀγνωσίᾳ 945

35. Cf. Andr. 103. Τίλιψ αἰτεῖνται
οὐδὲ γάμον, ἀλλὰ τὸν ἄταν Ἡγά-
πεύαται εἰς θαλάμους Ἐλέγαν.

36. "I have written οἰζύς, as the
Sic always do, not οἰζύς." Porson.

The following translation of part of a chorus by Tweddel, one of the most elegant and accomplished scholars at the University of Cambridge ever produced, is supplied by the Classical Journal No. xxii. p. 227.

in' occidisti fronditos, Ilion :
in' jam superbum, Patria, verticem
invicta jacabas, nec altas
Jura dabis Phrygiae per urbes.
in' occidisti : nube Pelasgicā
agit jacentem, perque tuas domos,
Ferroque vastatas et igni,
Torva tuens spatiatur hostis.
intumiarum culmina turrium
subris atrā labe tegit cīnis.
Actum est : nec antiquas parentum
Fas iterum peragrare sedes.
ix sœva, nox me perdidit invida,
Icesque serpens post epulas sopor :
Securus in lecto maritus
Carmenibus choreaque sancta
sum levabat corpus ; et immemor
identis hastæ credidit hostibus
Iugissæ visis, et peractos
Urbis ovans meminit labores.
Ipse, formæque et speculo vacans,

Per colla fusas purpureâ comas
Mitrâ coërcebam, jugali
Molle caput positura lecto.
Sed ecce ! dirus mœnia personat
Turbata clamor ; " Vadite, vadite,
Trojâ triumphatâ superbi
Ad patrias, Danai, Mycenæ."
Tum penè nudo corpore, virginis
Instar Laccanæ, destituo torum,
Supplexque nequicquam pudicæ
Assideo genibus Diane.
Viso manti funere, turgidas
Longè per ondas Oceanî trahor ;
Navisque cùm victrix telendit
Vela Noto nimium secundo,
Divisa caro hitore patræ,
Urbisque lapsas respiciens domos,
Heu ! mente defeci, et severo
Procului superata luctu.

941. "Ἔγγονα a part of the MSS., as generally in similar cases." Porson.

942. οὐτ' αὐτὸν (ἐστὶ πιστὸς τινα) κ. τρ. μὴ τρ. κ., nor can it be relied upon that one who enjoys prosperity will not experience a reverse.

944. "αὐτὸν of θεοὶ Ald. and MSS. But Hermann has well removed the article." Porson. Θεοὶ is frequently a monosyllable in iambic verse. See Porson on Orest. 393.

945. ἀγνωσίᾳ, Paraphr. ἀγνοίᾳ τοῦ μέλλοντος.

σίβαμεν αὐτούς. ἀλλὰ ταῦτα μὲν τί δεῖ
θρηνεῖν, προκόπτοντ' οὐδὲν τις πρόσθεν κακῶν;
σὺ δὲ εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
σχέσις τυγχάνω γὰρ ἐν μέσοις Θρήκης ὅροις
ἀκάν, ὅτε ἥλθες δεῦρο· ἐπεὶ δὲ ἀφικόμην,
ἥδη πόδες ἔξω δωμάτων πίζοντι μοι
εἰς ταυτὸν ἥδε συμπίτνει δμαῖς σέθεν,
λέγουσα μύθους, ὃν κλύων ἀφικόμην.

Ex. αἰσχύνομαι σε προσβλέπειν ἴνστιον,
Πολυμηστορ, ἐν τοιοῖσδε κειμένῃ κακοῖς.
ὅτῳ γὰρ ἄφθην εὐτυχοῦσ', αἰδώς μὲν ἔχει,
ἐν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν,
κούκην ἀν δυναίμην προσβλέπειν σ' ὁρθαῖς κόραις.

947. προκ. οὐδ. εἰτε πρ. κ., since one gets not the least in advance of one's troubles: Schul. οὐδαμῶς προχωρῶντα εἰτε τὸ θητρασθεν τῶν κακῶν. A gloss on προκόπτοντα explains it by ἀνέστα, ἀφελοῦντα: as in these passages. Hipp. 1292. Καίτοι προκόψιν γέροντες, ἀλγυνθὲ δὲ σέ: Alc. 1100. Τί δὲ προκόπτεις, εἰ θέλεις ἀεὶ στένειν, Fragm. Alcævi: Οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπειν! Προκόψαμεν γάρ οὐδὲν ἀσάμενον. Monk on Hipp. 23. observes: "Metaphora sumpta videtur ab illis, qui ligna et alia impedimenta in itinere concidunt. (Anglice pioneers.) Hinc etiam προκόπτειν erat progrexi: ut in nobis illis locutionibus προκόπτειν ἐτηλείᾳ, σοφίᾳ." Herod. 1. 190, ἀνατέρω τε οὐδὲν τῷ πραγμάτῳ προκοπτομένων. The Latin verb procedo is similarly used: Liv. Cum parum procederet incepit: Idem: Ut nihil procedebat. Cic. Quibus cum parum procederet.

948. τῆς ἐμῆς ἀπουσίας. Matthiæ Gr. Gr. § 315. 316. has well observed, and exemplified the observation, that the proper meaning of the gen. is, with respect to, or account of. In the present instance ἔτεσσα may be understood. Il. A. 64. εἰ τὸ δέ γέ εὐχωλῆς ἐπιμέμφεται, εἴθε ἐκπαύμηται. It has a

dat. of the person: Orest. 279. Λόγοι δὲ μέμφομαι: sometimes an accus. in above 873. τὸ θῆλυ μεμφομαι γενι and an accus. of the thing, Paus. 784. τέχνην μαντικὴν ἐμεμψάμην. See Matth. Gr. Gr. § 383. 6.

950. "ἔτελ γέ" same edd. ἔτελ γέ and Mez. 951. A singular reading found in G. Υλοντί μοι." Porson.

953. H. Stephens in his Greek Thes under Βλέψ, citing this line, reads βλέψω for κλύων, a variation not accounted for by any commentator.

957. "This verse seems brutal. It might appear a little more tolerable either by placing it after 958., or by reading here κάνειν for ἔτελον, and therefore for κούκην." Porson. The construction is thus explained by Matth. Gr. Gr. 1. 561. "When the subject is the same in both propositions, the participle sometimes is not put in the case of the common subject, but in the nominative. Eur. Ion 946. κακῶν γάρ ἐτηλεῖται ληστῶν φρενί, Πρύμνηθεν αἱρεῖ μὲν ἀλλο σῶν λόγων οὗτο, for —ατλοῦντα, or αἴρομαι ἀλλαφ. Eur. Iles. 961 (=957.) δτῷ γάρ ἄφθην εὐτυχοῦσ', αἰδώς μὲν ἔχει, 'Ἐν τῷδε πότμῳ τυγχάνουσ', οὐ εἰμὶ νῦν, because αἴδως μὲν ἔχει is the same as αἴρομαι."

958. "The same expression is made

ἀλλ' αὐτὸ μὴ δύσνοσαν ἡγήσῃ σέθεν,
Πολυμῆστος ἄλλως δὲ αἴτιον τι καὶ νόμος, 960
γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίου.
· καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία σ' ἔμοῦ;
τί χρῆμα ἐπέμψω τὸν ἔμον ἐκ δόμων πόδα;
· ἕδιον ἐμαυτῆς δή τι πρὸς σὲ βούλομαι
καὶ παιδας εἰπεῖν σούς ὅπανας δέ μοι 965
Χαρίς κέλευσον τῶνδ' ἀποστῆναι δόμων.
· χαρεῖτ· ἐν ἀσφαλεῖ γὰρ ἦδε ἐρημία.
Φίλη μὲν εἴ τι σὺ, προσφιλέσ δέ μοι τόδε
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ,

of by Euripides Iph. A. 856. χαῖρ·, ἀρ δρθοῖς δημάσει σ' ἔτ' εἰσερῷ. Her different is the meaning of οὐδέν. Οεδ. T. 528. Ἐξ δημάτων δέ τε καὶ δρθῆς φρενός: and of οὐδέν. Met. II. 770. Νησquam recta. Lucan, ix. 904. Qui potuere pati
et lumine recto sustinuerat, which is equivalent to intrepidus, and is too servilely imitated Claudian, Praef. ad III. Consulat. orii: et recto flammis imperat pati. These instances may be add to those which the illustrious Ley has collected on Horace Carm.

18. The word ἀτάρμυκτον, which was restored to Hesychius, very likely coincides with the reading of Ms. collated by Schow. Alberti add cites ἀταρβήτοις προσώποις from Pedocles in Plutarch, de Def. Orac. 100. B.: but if Wytenbach had rated these words from the prose writer, and had thus edited, 'Ανταρβός "Ολυμπον ἀταρμύκτοισι προσώ·, I, for one, should not have been offended." Porson.

19. μὴ—ηγήσῃ. "In prohibitions μὴ, or an adj. or adv. compounded μὴ, the aor. is put in the conjunctive and not the present. Άστρ. Eum. Τμεῖς δὲ τῇ γῇ τῇδε μὴ βαρύνει Σκηψοθε, μὴ θυμούσθε, μηδεπιαν Τεύξητε. Herod. viii. 65. Ζεκαὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον

εἶπε. Comp. iv. 118. Plat. Gorg. p. 117. "Η σύμφαθι ή μὴ συμφῆτε." Matth. Gr. Gr. § 516, 2. Cf. 1166.

962. τίς χρεῖα (ίχει) σ' ἔμοῦ; See Person's note on Orest. 659. "The impersonals δεῖ and χρή are accompanied by an accus. of the person, together with the gen. of the thing, (Hec. 991. 1007.) even if no infin. be joined with it. Άστρ. Prom. 66. αὐτὴν γάρ σε δεῖ Προμηθέας. Εοτ. Herc. F. 1173. ήλθον, εἰ τι δεῖ, γέρον, Η χειρὸς όμας τῆς ήμῆς, ή ζυμαδχων. Od. A. 124. μιθήσεαι, θττεδ σε χρή. Γ. 14. Τηλέμαχ', οὐ μέν σε χρή έτ' αἰδοῦς οὐδὲ ήθαιόν. Thus the subst. χρεῖα, χρεῖω, χρεῖα, are often put, especially in Homer. Il. A. 650. τί δέ σε χρεῖα ἔμειν; Od. Δ. 634. έμὲ δὲ χρεῖα γίγνεται αὐτῆς. Instead of which, Od. B. 28. τίνα χρεῖω τόσον ίχει, E. 189. δτε με χρεῖω τόσον ίχοι. Soph. Phil. 646. Ενδοθεν λαβὼν, "Οτου σε χρεῖα καὶ τέθου μαλιστ' ίχει." Matth. Gr. Gr. § 419.

963. τί χρῆμα, subaud. διὰ, quare? Cf. 980. Alc. 528. Τί χρῆμα κουρῆ τῇδε πενθίμῳ τρέπεις;

968. " φίλη μὲν ήμῶν εἰ σὸν Ald. But ήμῶν, which evidently originated from the four preceding letters, is omitted in most of the MSS.: τόδε is injudiciously and unwarrantably omitted by Barnes." Porson.

969. " χρή Ald. and MSS. δεῖ

τί χρὴ τὸς εὗ πράσσοντα μὴ πράσσουσιν εὗ
φίλοις ἐπαρκεῖν· ὡς ἔτοιμός εἰμὶ ἔγώ.

Ex. πρῶτοι μὲν εἰτὲ παιδί, ὃν ἐξ ἑμῆς χερὸς,
Πολύδωρον, ἵκ τε πατρὸς ἐν δόμοις εχεις,
εἰ ζῇ τὰ δὲ ἄλλα δευτερόν σὲ ἐρήσομαι.

Πο. μάλιστα τούχεινου μὲν εὐτυχεῖς μέρος.

Ex. ὁ φίλταθ', ὡς εὖ κάξιας σέθεν λέγεις.

Πο. τί δῆτα βούλει δεύτερον μαθεῖν ἔμου;

Ex. εἰ τῆς τεκούσης τῆσδε μεμνηταί τί μου;

Πο. καὶ δεῦρο γ' ὡς σὲ πρύφιος ἐζήτει μολεῖν.

Ex. χρυσὸς δὲ σῶς, ὃν ἤλθει ἐκ Τροίας ἔχων;

Πο. σῶς, ἐν δόμοις γε τοῖς ἔμοις Φρουρούμενος.

Ex. σῶσόν νυν αὐτὸν, μήδ' ἔρα τῶν πλησίον.

Branch from conjecture. See above
at 282." Porson.

972. εἰτὲ ταῦτα—Εἰ δῆ, for εἰτὲ, εἰ
ταῦτα δῆ, an Atticism. In his Aristoph.
Nub. 1147. Καὶ μοι τὸν υἱόν, εἰ μεμ-
νήκε τὸν λόγον Ἐκείνον, εἰφ' θε ἀρτίων
εἰσῆγαντες. Eur. Andr. 646. Τί δῆτ'
δε εἴτοις τοὺς γέροντας δέσσοφι; See
Matth. Gr. Gr. § 410. Dawes M. Cr.
149. See above 759.

973. "Ἐρωτᾷν οὐ ἐρεθαλ τινά τι,
to ask one about any thing, (because
not only ἐρωτᾶν κύθρωτος is used, but
also ἐρωτᾶν τι, to ask after any thing).
Pind. Ol. vi. 81. Διατατας ἐν σίκη εἰ-
περο ταῦτα, τὸν Εβαδὺ τέκοι, inquired
of all after the child. Herod. i. 32.
Ἐκεῖνο δὲ, τὸ εἰρέ με, οὐκας σε ἔγε
λέγω, κ. τ. λ. Xen. Cyt. iii. 3, 48. δὲ
Κύρος ἤρατα τὸντις αὐτομόλους τὰ ἐκ
τῶν πολεμῶν. Thus also ἐρεθετειν,
ἰστορεῖν, διατορεῖν τινά τι." Matth.
Gr. Gr. § 411.

974. The adj. δέκιος has the same
construction as the adj. δέκιος. Thuc.
iii. 39. Κολασθήσασα δέκιος τῆς ἀδι-
κίας. Eur. Med. 562. Παιδεῖς δὲ δρέ-
ψαμ' δέκιος δόμον διών.

975. " Vergil, A. n. iii. 341. Ecqua
tamen puer est amissa cura parentis?"
Barnes.

979. δέ σέ. "For eis, when
presses a proper motion, δέ is
put, generally with living objec-
g. Herod. ii. 191, 5. ἐσελθόντα
τοῦ βασιλῆος τὴν θυγατέρα. At
Pac. 104. δέ τὸν Δέλταν τὸν σό
It is seldom found with inani-
things, as δέ "Αβοδερ Θεα, vñ
This usage probably arose from
circumstance of δέ and εἰς being
joined, e. g. Xen. Ages. i. 14
σπενδέσσομαι δέ εἰς στρατείαν.)"
Gr. Gr. § 578.

"κρύψιος Ald. κρύψιος man
and thus King has edited. A
and adjectives are often com-
In Aristoph. Eccl. 283. read
for δρόπλος from the Junius ed
and from Suidas in the word
τρέχειν." Porson.

980. ἤλθεν—ἔχων. "The par-
φέρων, ἤγουν, etc. with their
signify the same as cum, with,
ally with the verbs to come. N
c. Th. 40. ήκει σαφῆ τὰς εἰδένεις
τοῦ φέρων, I bring with me:
9. ἤλθεν ᔁχων, he brought to
Istein p. 214. ήκει φέρων." Ma-
Gr. § 667. See below 1195. 12

982. "τοῦ πλησίον Eust.
52, 28—39, 29. K. p. 792, 1

9. ἦκιστ· ὀναίμην τοῦ παρόντος, ὡς γύναι.
 10. οἶσθ' οὖν ὁ λέξαι σοὶ τε καὶ παισὶν θέλω;
 11. οὐκ οἶδα· τῷ σῷ τοῦτο σημαντῖς λόγῳ. 985
 12. ἔστω φιληθεῖς, ὡς σὺ νῦν ἐμοὶ φιλεῖ.
 13. τί χρῆμά, ὁ κάμε καὶ τέκν' εἰδέναι χρεῶν;
 14. χρυσοῦ παλαιὰς Πριαμιδῶν κατώργυχες.
 15. ταῦτ' ἔσθ', ἂν βούλει παιδὶ σημῆναι σέθεν;
 16. μάλιστα, διὰ σοῦ γ'. εἴ γὰρ εὐσεβὴς ἀνήρ. 990
 17. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;
 18. ἄμεινον, ἢν σὺ κατθάνῃς, τούσδε εἰδέναι.
 19. καλῶς ἔλεξας τῇδε καὶ σοφώτερον.
 20. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι.
 21. ἐνταῦθ' ὁ χρυσός ἔστι; σημεῖον δὲ τί; 995
 22. μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω.
 23. ἔτι οὖν τι βούλει τῶν ἐκεῖ Φράζειν ἐμοί;
 24. σῶσαι σε χρήμαθ', οἷς ξυνεξῆλθον, θέλω.
 25. ποῦ δῆτα; πέπλων ἐντὸς ἡ χρύψασ' ἔχεις;
 26. σκύλων ἐν ὅχλῳ ταῖσδε σαζεῖται στέγαις. 1000

v. 1312, 20—1429, 42. The
in Arsenius seems to have read
πλησιον; the Ms. G. M. N. cer-
tainly have it." Porson. The expres-
sion is elliptical, for τῶν τῶν πλησιον,
not the things belonging to thy
lands. See E. Mai, Med. 85.

93. ὀναίμην τοῦ παρόντος, Paraphr.
λαβται τοῦ ἴδιου πλούτου, let me
say what belongs to me, and I am
content. "Verba significating to enjouy,
φομαι, ἐπαυρειν, ἀπολαύειν, ἀνα-
ware followed by a gen. Aristoph.
an. 169. αὐτως διαμην τῶν τέκ-
νων may I find comfort in my chil-
dren." Matth. Gr. Cir. § 361.

94. There is considerable obscurity
in this verse: the Scholast and Para-
phr. explain it thus. ἀγαπηθήτω δ
ιαν ὑπὸ σοῦ, ὡς νῦν σὺ ἀγαπᾷ ὧν'
We may also refer φιληθεῖς to
in the preceding line, in an

ironical sense, which would be under-
stood by the audience, not by Poly-
meator: may my communication be as
pleasant to you, as you are to me.

988. The subst. κατώρυξ, χος, ḥ,
desossia, is only noticed in the new
ed. of Stephens' Greek Thesaurus. It
is thus used in Soph. Antig. 774. κρύψω
περπάδεις ξώσαν ἐν κατώρυξi. In other
places it is an adj., ibid. 1100. ἀλθών,
κάρηη μὲν ἐκ κατώρυχος στέγης "Ares.
Also Hom. Od. I. 185. An excel-
lent gloss upon this line is found below
v. 1128. κεκρυμμένας Θύκας φράσουσα
Πριαμιδῶν ἐν Ἰλίᾳ Χρυσοῦ.

994. "Ιλίας. Thus most Miss. By a
slight error Aldus has Ἰλίας. Brunck
has shown that this adj. is correct from
Steph. Byzantinus." Porson. This line
seems to require a mark of interroga-
tion, as above 984.

999. "Ald. ἐντὸς ḥ κ. Valckenaeer

Περὶ τῆς ζεῦς ἀπὸ Ἀρχαιῶν πατέρων τε καὶ γονιών.

Επ. Τα γενέσια αγροτικών στίχων.

Πη γένεια δε τοτὲ, πάροιαν ἐγών :

Ex iudee Ayzae iudee illi iudee uéne

τίτλοι τοις οὐρανοῖς ταῖς γῆς Ἀργεῖοι νῦν

λέγεται τοῦτον οὐαὶ εἰ Τριάς τούτη·

καὶ τὸντοις τρόποντος ἐν τοῖς δέοῖς στέγηται τάλις

କୁଳାଙ୍ଗା ପାତାଙ୍ଗ ରି ଇନ୍ଦ୍ର ମହାରାଜ ଯେବୁ,

२ रात्रि देवान्तरं तदा भवति दर्शक दिवा

శాసనం రు కు కు ప్రాణము విచిత్రమై

11

1

and therefore the slight mistake." Per-
sonal. "The verb ἔχει is often joined
with the participle active of another
verb, where the latter, as a simple verb,
would have been sufficient. In this
case ἔχει properly denotes the posse-
ssive, and the participle the manner in
which one arrives at the possession;
as Καὶ οἱ Λέπτοι οὐδὲ τόσα ἔχουσιν
οὐδὲτεροι. Phil. Νομ. 1. 4. οὐδὲ
τίποτε τὸν πόλεμον εἰπεῖν αὐτοῖς
ἔχει. Herod. i. 12. Ιερὸν
τοῦ εἰ τούτη Δαλισσος τιναστε-
ρεῖ τοι εἰ διδοὺς ἔχεις. id. 20. τοις
Δαλισσοῖς τοτε δι' ἀστράφη ἔχει
επιθετικός ἐστιν. Plaut. Cras. p.
21. "Εἶπε δέ, ὅτι ἀποτέλεσμα
εἰ μήπεται ἡ Ζεύς σύντης ἀποτελεῖς ἔχει,
to have loved her, and to have her for
his wife. Ica. Mem. ii. 7, 6. οὐδὲ
τίποτε ἔχουσσι. Comp. Hesiod. Egy.
42. Soph. Phil. 943. Aristoph. Eccl.
355. In some measure this expression
answers to the Latin *occultum habet*,
subiectum habet." Matth. Gr. Gr. §
559. b. Cf. Med. 33. 89. Phen. 717.
Lactat. vi. 898. quia multa quoque in
se Semina habent ignis stupre tridique
terrenates. Sall. B. J. 10. neque ea res
fatum me habent. Plaut. Cas. ii. 2,
15. Nostram adolescentiam habent
despicitam.

λύσαι τόδα, pedem, tela facere.
Qu. I. 260. Ἐν δὲ ὑπέρας τε, κάλον
τοντος τὸ ἐνέδησεν ἐν αὐτῷ. Virg.
Qu. v. 838. jubet oryus omnes Attolini

under, intendū brachia relis. Un
nus fessere possem. "The rope attac
to the lower angle of the main
which is drawn in when the w
tacks, was termed *pes: facere pes*
is the technical term for this op
tion." English Notes on Virgil,
edibus Falpinis 1823. Ed. 4. O
706. καὶ τοὺς γέρες ἀστάθεα τρόποι
τοῦ Τίμωνος ἔστη δὲ αὐτὸς ἐν χ
ώρᾳ. In some passages τρόποι is
for the reader: as in Pind. N. 6,
τὸ δὲ τρόπον τοῦτο μεταξύσθαι
καίτερον. Od. K. 32. δέλ γέρες
τρόποι ἀστάθεα: which is probably
meaning in the phrase πάντην το
τοῦ above 923.

1007. "Pages for tables N." 1
son. Dr. G. S. See the note on 99.

1010. "ēs Ald. ēs or eis almost
Mrs. Brunck and Beck erase it. M.
I. omits it. Perhaps, ēs ἀπλῶς
not ἐγράψω. And thus I have got
from the Ms. A. Version 1010. 11

1016. 1017. are of the same spirit.
1012. 1013. of the same sense.

that by resolving a Bacchius (υ.) into a fourth Paeon (υυυ-) one stand for the other. Ἐς ἄντλον έπιστρεψεν comes nearer to common language but the other is used by the Indians. See above 50. 915. Arist Pac. 139. Τί δ' οὐ ἐς ὑγρὸν τὸν

πέρης βάθος; Thesm. 1133. Περής
εὐτήν καὶ γαμήλιος λέχος: the fo-
of which is taken from the Bel-

λέχειος, ἐκπέση φίλας παρδίας,
ἀμέρσας βίον τὸ γὰρ υπέγγυον

xi, the latter from the Andromeda our author. Again, you might read *τεστεῖ*, but *ἐκτέση* is better, *ἥ* or *τε* being understood. (Schaefer observes with reason in his ed. of Bos' Lips. Gr. p. 477—764. "Velleum ellipsis in aliis exemplis firmasset.") Bruck, who has retained *ἐκτέση*, interprets it *excides*; Hermann, who edited *ἐκτέσει*, takes it for the 3d person: *ἐκτεῖ*. F. F. Verse 4. is a dimeter iambic. Observe t' Alba 1016. is a cretic, which is suitable in a chorus, and which Euripides seems once to have introduced to a satyrus, in Lachus Nectyom. T. 1. 456, 11. Οὐκ, ἀλλ' εἴ τιναν
ὁν μὲν ἔβεκτο. Perhaps Euripides owed διπονίδες, in Stobaeus xvii. 2 vni. p. 401. Grot. 521, 36. Gesn. λέτει μελανῆς Ἀΐδης ὑπὸ χθονός." Person.

Ἐντλον. "Ἀντλος in the old writers means that part of the vessel, which is afterwards called κοιλη νάρη or λία, Aug. *the hold*. Od. M. 411. οὐδὲ δ' ὄπιστα πέσειν, θηλα τε πάντα τε ἀντλον κατέχουνθ. The Attics use for the foul water, commonly called *the pig-waster*, which collects in the τάνα or bulk. Eur. Tro. 685. Ο μὲν οὐ πλαχ', οὐδὲ ἐπὶ λαρυστιν βεβώς, 'Ο διπλον εἰργων νάρης, which Cicero in ad. M. i. 6. expresses by *sentinam munitam*. A schol. S. c. Th. 797. τλον οὐκ ἔβεκτο, has not leaked. F. Malone on Eur. Heracl. 169. from the epithet ἀλμενον, Euripides seems to have used the word ἀντλον for the sea, and thus the Schol., Prograte, and other commentators explain it. But there is little force in a metaphor according to this interpretation. Instead of considering ἀντλον as used καταχρηστικως for πέλαση, I would rather give another sense ἀλμενον. As λιμὴν metaphorically denotes a refuge, resource, place of safety, (Eur. Med. 767.) I would understand ἀλμενον in meaning that Eurip. Hec.

which presents no chance of escape and translate the words from ἀλμενον to βίον thus. As any one having slipped on one side (λέχειος) into the hold or sink of a vessel, from which he cannot extricate himself, would lose his life, being suffocated; ἀμέρσας βίον, Schol. ἀμαρύσας, literally having extinguished, i. e. having suffered or extinction of life. Bruck turns the words, ἐκπέση φ. κ., ἀμέρσας βίον τὸ γὰρ υπέγγυον τριπ ανατα πατεῖται, sc. Polydorum, observing 1. at ἀμέρδω is always active; but in that case the reading should be βίον; the construction of ἀμέρδω, in the sense of to deprive, being with an accus. of the person and gen. of the thing, as Helenod. Scut. Herc. 381. Εἴρ' οὐ δὴ Κύρον γλυκερῆς αἵρετος ἀμέρδης. With an accus. of the thing it signifies to blind, dim, extinguish: 1. N. 310. Βασε δ' ἀμέρδειν Αἴγυη χαλκεῖη. Od. T. 17. Εφρα κεν ἐς θάλαμον καταθεματα έντει πατρὸς, Καλὲ, τά μοι κατὰ σίκιν ἀκηδέα καπνῷς ἀμέρδει.

1012. ἀμέρσας. "Αμέρδω, σω: the same as ἀμέρω, and fr. the same root (μέρος). It has been suspected that Milton had this word in his eye, in this passage: 'Millions of spirits, for his fault amerced of heaven.' Some derive *amerce* from the French *à merter*; Johnson from ἀμέρδω." Valpy's Lexicon of the Fundamental Words of the Greek Language. The Scholiast thus deduces it γίνεται δε τὸ μέρδω ἀπὸ τοῦ μερίζω, κατὰ συγκοπὴν τοῦ τι, καὶ ἐκβολὴ τοῦ στοῦ ἐν τῷ ξήθις μερίζω, μερίζω, μέρδων, μέρδω. "I have given βίον for βιοτον. Again 1017. βιοτον M. N. The same error occurs elsewhere, as above 213. βιοτον C. although the contrary is more frequent." Person.

τὸ γὰρ υπέγγυον — κατόν. These words receive considerable illustration from two lines above 840. 841. Καὶ βούλομαι θεῶν θ' οὐρέκ', ἀνάστοις ξένον. Καὶ τοῦ δικαλον, τήνδε τοι δυνάμαι δικηρ.

δίκαιος καὶ θεοῖσιν οὐ κυρπίτνει,
όλέθριον, ολέθριον κακόν.

ψεύσει σ' ὁδοῦ τῆσδε ἐλπίς, η̄ σ' ἐπήγαγε
θανάσιμον πρὸς Ἀΐδαν, ἢ τάλας
ἀπολέμω δὲ χειρὶ λείψεις βίον.

1015

- Πο. ὦ μοι, τυφλοῦμαι φέγγος ὄμμάτων τάλας.
Ημιχ. ἱκούσατ' ἀνδρὸς Θρηκὸς οἰμαγῆν, Φίλαι;
Πο. ὦ μοι μάλ' αὖθις, τέκνα, δυστήνου σφαγῆς. 1020
Ημιχ. Φίλαι, πέπρακται καίν' ἔσω δόμων κακά.
Πο. ἀλλ' οὔτι μὴ φύγητε λαιψηῷ ποδί
βάλλων γὰρ οἴκων τῶνδε ἀναρρήξω μυχούς.
Ημιχ. ίδοù, βαρείας χειρὸς ὄρμαται βέλος.
βούλεσθ' ἐπεισπέσωμεν, ὡς ἀκμὴ καλεῖ 1025
Ἐκάβη παρεῖναι Τεραύσιν τε συμμάχους;
Εκ. ἄραστε, φείδου μηδὲν, ἐκβάλλων πύλας
οὐ γάρ ποτ' ὄμμα λαμπρὸν ἐνθήσεις κόραις,
οὐ παῖδας ὄψει ζῶντας, οὓς ἔκτειν' ἔγα.
Ημιχ. η̄ γὰρ καθεῖλες Θρηκα, καὶ κρατεῖς ξένου,

The perfidy of Polymestor had rendered him amenable to human tribunals, and had provoked the vengeance of the Gods. Hemsterhusius thus elegantly expresses the sense of the passage: *ubi, id est, in quo, vel, in quem cadit et concurrit, ut ob crimen commissum simul et humanæ Justitiae et Deorum vindictæ sit obnoxius, as velut oppigneratus, illi certissimum exitium imminet. Whenever a habi-*lity to human laws and divine vengeance combines, dreadful indeed is the fate that must ensue.

1013. "θεοῖς οὐ Ald. δὲν πίτνει Cott. οὐ is omitted in L. Musgrave rightly reads οὐ, rightly also θεοῖσιν M. N." Porson.

1022. "ἄλλ' οὕτι με φύγητε Ald. All Musgrave's Ms., on his testimony, have μὴ φύγητε. Add to these C. K. Moq. 3. 4. μοι φύγητε Moq. 1. μοι φύγητε G. με φύγητε Ms. Reg. Soc.

in the text, but with μὴ written over μὴ φύγηται E. Some editor had corrected μ' ἐκφύγητε, whence Dases, supposing it to be a Ms. reading, sagaciously, but not correctly, elicited μὴ φύγητε. Cyclop. 662. "Ἄλλ' οὐ μὴ φύγητε τῆσδε ἔξω πέτρας." Porson. "In negative propositions, the conj. is used after μὴ or οὐ μὴ for the future, but only the conj. aor. 1. pass. or aor. 2. act. and mid., instead of the aor. 1. act. the future is used." Matth. Gr. Gr. § 516.

1030. "Θρῆκα is omitted in the text in Musq. 4. and R. but interlined in R. The common reading is φύγητε sound. It is the same as καθεῖλος Θρῆκα ξένου καὶ κρατεῖς. Herc. 842. Γνῶ μὲν τὸν "Ηρας οἶδεν" αἴτη χρή λαος: in Athen. xiv. p. 641. C. Stobæus. li. p. 197. ed. Grat. 355, 22. Gesen. 'Ορᾶς τὸν εὐτρόπεζον ὡς ἡδὺς βοσ. Soph. Trach. 97. "Ἄλιον αἰτώ Τοῦτο

- δέσποινα, καὶ δέδρακας, οἵα περ λέγεις ; 1031
 ε. ὅψει νν αὐτίκ' ὄνται δωμάτων πάρος
 τυφλὸν, τυφλῷ στείχοντα παραφόρῳ ποδὶ,
 παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν ἔγα
 ξὺν ταῖς ἀρίσταις Τρωάσιν δίκην δέ μοι 1035
 δέδωκε χωρεῖ δ', ὡς ορᾶς, ὅδ' ἐκ δόμων.
 ἀλλ' ἐκποδῶν ἀπειμι, κάποιστήσομαι
 θυμῷ ζέοντι Θρηνὶ δυσμαχωτάτῳ.
 Πο. ὦ μοι ἔγα,
 πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω, 1040
 τετράποδος βάσιν θηρὸς ὁρεστέρου
 τιθέμενος ἐπὶ χεῖρα, κατ' ἵχνος;

ρίξαι, [read καρῆξαι· see 528.] τὸν
 ἀκμήνας πόθι μοι, πόθι πᾶς Ναῖες
 τ': where, since the Scholiast sup-
 poses πᾶδα after ἀλκμήνας, and Aldus
 πόθι μοι, πόθι μοι πᾶς, you may
 take out πᾶς and read πόθι μοι, πόθι
 τ'. But the other is better. ["Cf. 765,
 2. Orest. 571. 1182. 1645. and Por-
 son - Phœn. 184. 956. Med. 298. II. I.
 2. (274.) 263. Od. A. 70. T. 523.
 heoc. vii. 50. εἰ τοι ἀρέσκει Τοῦ δ',
 πρὸν ἐν δρει τὸ μελίδριον ἔξεωνασα-
 ωρι. Aj. 1044. Τίς δ' ἔστιν, δυτινὸν
 δρα προσλεύσσεις στρατοῦ; Aristoph.
 ap. 889. "Ἐπεροι γάρ εἴσω, οἶσαν εἴ-
 ομαι θεοῖς. Braneck from Ms. has
 even οἶσαν εἴχομαι. θεοι. I doubt
 neither correctly." Schæf.] Poly-
 euctes is called Θρῆξ ζένος also in 762.
 78. The Ms. K. also omits πατήρ
 18. incorrectly. Transcribers often
 insert words which are not required by
 the sense, and not unfrequently omit
 those, which they think may be dis-
 censed with. In this very play 19.
 πρὸν is omitted in Aug. I., 1269.
 Σαδην in Aug. 4." Porson.

1033. "To the instances which I
 have collected on Phœn. 1722. add
 ιστορ. 1102. Τυφλαῖς ματεύσει χεροῖς
 πτοῦς βαφάς." Porson. Milton
 Sam. Agon. 'A little onward lend thy
 guiding hand To these dark steps, a

little further on." Cf. Ovid. Met. xii.
 561.

1038. "βέστι Ald. odd. and the
 greater part of the Ms.: ζέοντι Barnes,
 either from a Ms. or from conjecture:
 θυμῷ ζέοντι Ruhnk. Epist. Crit. n. p.
 224. I have edited ζέοντι, since it is
 in the Harleian Ms. (5725.). ζέοντι
 also C., whence, I imagine, Barnes
 took it. θυμῷ seems defensible from
 Soph. Trach. 446. cited in the note on
 1117. Phot. Lex. Ms. Ζέστας θυμῷ. ἔ-
 αφθεῖς τῷ ψυχῇ. Yet Ruhnken's emen-
 dation is neater, and I would have
 adopted it, had even one Ms. clearly
 exhibited it. It receives a little con-
 tenance from θυμῷ in Aug. 2." Por-
 son.

1040. κέλσω, Schol. ήτοι προσκε-
 λάσω κυρίως δὲ τὸ ναῦν προσομοίσαν
 τὸν εὐόρμῳ τόπῳ: cf. 1062.

1041. βάσιν is governed by τιθέ-
 μενος, not by κατὰ according to Beck:
 comp. 1056. setting down the step of,
 crawling like a beast upon my hands
 and feet.

1042. "κατ' ἵχνος a gloss interprets
 by δημολος τῷ ἵχνει. But it seems to
 me that we ought to read καὶ κατ' ἵχνος, or better καὶ ἵχνον, understand-
 ing ἵχνος for pes simply. Bacch. 1122.
 Ιθερε δ' η μὲν ἀλένην, Η δ' ἹΧΝΟΣ
 αὐταῖς ἀρβύλαις γυμνοῦσι δὲ πλευρὰ

ποίαν, ἢ ταύταν, ἢ τάνδ' ἐξαλλάξω,
τὰς ἀνδροφόνους μάρψαι χρήζων
Ίλιάδας, αἴ με διώλεσσαν ;

1045

τάλαιναι, τάλαιναι κόραι Φρυγῶν
ἄνατάρατοι, ποῖ καὶ με Φυγῆ

πτώσσουσι μυχῶν ;

εἴθε μοι ὄμμάτων αἰματόεν βλέφαρον
ἀκέσαι', ἀκέσαιο, τυφλὸν, "Αλιε,

φέγγος ἀπαλλάξας.

α. ἀ. σίγα· κρυπτὰν βάσιν αἰσθάνομαι
τᾶνδε γυναικῶν.

παραγροῦ. Catull. Nupt. Pel. et
Ibet lxxii. 162. *Candida permulcens
lquidio νεκτητὰ lymphis.*" Poison.

1048. ἐξαλλάξω, change my direc-
tion. ἐξαλείψω has the same meaning
in Med. 131. Or. 266.

1048. ποῖ—μυχῶν; The following
instances of the gen. with adverbs of
place are given by Matthiæ, Gr. Gr.
§ 357. "Od. B. 131. πατήρ δ' ἔμδε ἀλ-
λοθι γαῖης Σῶει θυ' ή τέθνηκε. Pind. Ol.
10. in. τὸν 'Ολυμπιονίκαν ἀνάγνωτε μοι
'Αρχεστράτου παῖδα, πόθι φρενὸς ἐμᾶς
γέγραπται, properly, in what part of
my mind. (Refer this example also to
I. 972.) Soph. Phil. 204. ή ποι τῷδε ή
τῆδε τόπῳ; Eur. Hec. 1216 (= 1266.)
οὐχ δύον τάχος Νήσων ἑρήμων αὐτὸν
ἐκβαλεῖτέ ποι; Plat. Rep. ix. p. 273.
ἐνταῦθα λόγουν. Xen. Cyrop. vi. 1, 42.
'Εμβαλεῖν ποι τῆς ἐκείνων χώρας' vii.
2, 8. 'Ο δὲ Κύρος καταστρατοπεδεύεις
τοὺς ἑαυτοῦ, οπου ἁδόκει ἐπιτηδεύετατον
εἶναι τῆς πόλεως, where however the
gen. may also be governed of the su-
perlative. Herod. ii. 172. "Ἀγαλμα δαι-
μονος θύρων τῆς πόλεως δοκού ἡν ἐπιτη-
δεύετατον. Soph. Phil. 255. Οὐ μηδὲ
κληρῶν ὃδε ἔχοντος οἰκαδε, Μηδὲ 'Ελλά-
δος γῆς μηδαμοῦ, διῆλθε πον. Aj. 346.
οὐχ οράς, ίν' εἰ κακοῦ. Eur. Ion 1271.
ίν' εἰ τύχης. Hence the Latin phrases,
ubi terrarum, ubi gentium."

1050. τυφλὸν φέγγος, Paraphr. τοὺς
τυφλοὺς τούτους ὄφθαλμούς. above

1018. we have φέγγος ὄμμάτων, for
ὄμματα. Reiske proposes γεφος for
φέγγος. Schafet compares Soph. A.,
314, where Ajax exclaims, 'Ιὼ σκότος,
ἔμδε φάσ, "Ἐρεβος δὲ φαενότατον, οὐ
ἔμοι, but there is no δ shallity in this
expression from the mouth of a person
anxious for death. More to the pur-
pose is Phi. oct. 830. "Ττε" ὅδοις
ἀδαής, — "Ομματι δ' ἀντίσχοις ταῦθ
αἴγλαν, "Α τέταπαι ταῖν, where αἴγλη
is equivalent to ἀχλύς. Compare also
Trio. 550. παρφάτης σέλας Πυρὸς μέλαν-
ναν αἴγλαν "Ἐδωκεν παρ' οὔτεφ. Ηι-
ττανη explains the expression μέλαναν
αἴγλαν to be equivalent to νυκτὸς αἴ-
γλαν, splendorem, qualiter post habet,
i. e. nullum splendorem, tenebras. He
compares νυκτίλαμπεῖ δυόφερ διπτο id.
vii. Brunck. Anai. i. p. 121. μελαν-
φαῖς ἐρεβος Eur. Hel. 518. κελαιο-
φαῖς θρφνα Aristoph. Ran. 1331. ἀντί-
λιψις λάμπῃ Ἀesch. Eum. 376. δυσθίλον
κνέφας 387. But the most satisfactory
interpretation of our passage is sug-
gested by Scholes. on Med. 959. where
as ὄλεθροις βιοτάν means the destruc-
tion of life, οὐ τυφλὸν φέγγος, the de-
privation of sight.

1053. "γυναικῶν Ald. Although
transcribers are generally more prone
to efface than to retain the peculiarities
of dialects, yet sometimes, as in the
present instance, you may detect an
error from too great an eagerness after

πᾶ πόδ' ἐπάξας, σαρκῶν ὀστέων τ'
ἐμπλησθῶ, θοίναν ἀγρίων θηρῶν
τιθέμενος, ἀρνύμενος λάβαν,
λύμας ἀντίποιν ἔμας; ίὸ τάλας,
ποῖ, πᾶ Φέρομαι, τέκν' ἔρημα λιπάν
Βάνχαις Αἴδου διαμοιρᾶσαι,
σφακτὰν κυσίν τε φοινικῶν
δαιτ' ἀνήμερον, ὁρείαν τ' ἐκβολάν;
πᾶ στῶ, πᾶ κάμψω, πᾶ βῶ,

I. τῦνδε γνωμῶν Priscian xviii.
a. ed. Ald., but Putsch has
the passage." Parson, "Bent-
Phalaris p. xxix. ed. Lond.
"The Dorians never turn *ων*
in that declension: for they
φρενῶν, not τῶν φρενῶν: " on
alter p. 447. remarks: 'Thec-
mas τῶν αἰγῶν Idyll. viii. 49. if
t a false print.' Also in v. 148.
but introduced by emendation,
find πλο in Epigr. adesp. 40,
or. Hel. 385. the Aldine edi-
θηρῶν, which is retained also
grave's, but scarcely, I think,
a approval of the editor. See
on Pind. Iathm. iv. 78."

πόδ' ἐπάξας, i. e. πόδα. Verba
take after them an accus. of
instrument or member moved.

1427. οὐρανὸς ἀτσσῶν: where
ου's note. Soph. Aj. 40. Καὶ
δυσλόγιστον ἂδ' γέκεν χέρα;
above περὶ γάρ γέδ' ὑπὲρ
όδα.

ἀρνύμενος Schol. λαμβάνων
ρυμενος ἀντιδίκησιν τῆς ἐμῆς
καὶ τυφλάσσεως. Il. A. 159.
ρύμενοι Μεγελάφ, τοί τε, κι-
ρύδες Τρώων, Schol. ἀντικαταλ-
γοτ, λαμβανούτες τιμωρίαν, τι-
μητοντα. "Αρνυμαι proptie-
sse dundo λέγα, pro eo aliquid
accipere; sic vero et a τῷλος
τείν, et ab ἄλος secundum quo-
τῶν, quod in pecoribus veterum
et commercia consistenter." hea.

λάβας, mutilation: 198. 219. 644.
1081. Eur. Electr. 164. Εἴφεσι δ'
ἀμφιτύμοις λυγράν Αγρίσθου λάβαν
θεμένα: comp. Orest. 1036. Σὺ γάρ
μ' ἀδελφὲ, μή τις 'Αργείον κτένερ "Τ-
θρίσμα θέμενος τὸν Αγαμέμνονος γό-
νον.

1057. ἀντίτοινα, not used in the
sing. Herc. F. 1205. ἀντίτοινα δ' ἐκ-
τίνων. Soph. Phil. 315. οἷς 'Ολύμπιοις
Θεοὶ Δοῖεν τοτ' αὐτοῖς ἀντίτοιν' ἔμοις
παθεῖν. Electr. 592. φε τῆς θυγατρὸς
ἀντίτοινα λαμβάνεις.

1059. Σοτε is to be understood
before διαμοιρᾶσαι, ut discerpant.
"Soph. Ed. T. 1293. τὸ γάρ νόσημα
μεῖζον ἡ φέρειν. Eur. Hec. 1097
(=1089.) Alc. 230. ἄξια καὶ σφαγῆς
τάδε, Καὶ πλέον ἡ βρόχῳ δέρην οὐρανίῳ
πελάζειν." Matth. Gr. Gr. § 418. The
same construction is in Horace, Od. i.
26. Musis amicus, tristitiam et metus
Tradam protervia in mare Creticum
Portare ventis, i. e. ut portent. Aen.
ix. 362. ille suo moriens dat habere
nepoti, i. e. ut habeat.

1060. κυσίν. Soph. Aj. 841. Ριφθῶ
κυσίν πρόβλητος, οιωνοῖς θ' ἔλωρ.

1062. "πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω G.
which is approved, we may transpose
still farther, πᾶ βῶ, πᾶ στῶ, as above
1040. These words are joined also
by Sophocles Aj. 1237. Ποῖ βάντος, ἡ
ποῖ στάντος; where Brunck's Ms.
seems to have rightly Ποῖ βάντος, al-
though the rest and the Schol. on 1233.
give ποῦ. Philoct. 833. ποῖ στάσει,
ποῖ δὲ βάσει. Eur. Alc. 876. Ποῖ βῶ;
πῆ στῶ; where Lasc. has ποῖ στῶ,

ναῦς ὅπως, ποντίοις πείσμασιν
λινόχροον φάρος στέλλων,
ἐπὶ τάνδε συθεῖς,
τίκναι ἔμῶν φύλαξ,
ὅλέθριον κοίται;

1063

Χο. ὁ τλῆμον, ὃς τοι δύσφορ' εἴργυασται πακά-
δράσαντι δ' αἰσχρὰ δεινὰ τάπιτιμια
δαιμῶν ἔδωκε, ὅστις ἐστὶ τοι βαρύς.

1070

Πο. αῖ, αῖ, οἰώ Θρήκης
λογχοφόρον, εὐοπλον, εὔιππον,
Ἄρει κάτοχον γένος.
Ιώ Αχαιοί, οἰώ Ατρεΐδαι.
Βοὰν, Βοὰν ἀὔτω, Βοάν.

1075

which perhaps is corrupted from τᾶ. [τῆ and τῷ are excluded from the Attic writers by Elmsley on Eur. Heracl. 19.] For τῷ denotes rest; τῷ motion, τᾶ is taken in both senses, as the Schol. on Aristoph. Phil. 447, has remarked, citing v. 1040. of this play. Transcribers very frequently vary in these and similar terminations. There are also passages, in which you may hesitate which to prefer. Above 1008. might also be read οἵτερ. In Iph. T. 113. 119. δποι is to be taken, as if it were ἔκεισε δποι, as in Soph. Phil. 481. ἄμβλοι μ' ὅπῃ θέλεις ἔγων, Εἰς ἀντλίαν, εἰς πρώραν, εἰς πρύμναν, δποι "Ηκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν. But I consider τῷ joined with the verb εἶναι as inadmissible." Porson.

1064. "φάρος στέλλων Hesychius, an error of his own or his copyist, which Alterti has corrected." Porson. φάρος, or φάρος in the Tragedians: φάρος alone in Homer: the penult. being common in the former, long in the latter. See Monk on Ilipp. 125.

φάρος στέλλων, contracting, lowering the sails, slackening sail, as was usual when going into port, or drawing to land. Od. Γ. 11. Οἱ δὲ ιθὺς κατέγυρτο, οἱ δὲ τοις ηὗδες Στεῖλαν ἀεράστε, τὴν δὲ δρμισαν. Lisech. Suppl.

731. αἴτη δὲ ἦγεμὸν ὅπε χθύνει Στεῖλα λαῖφος παγκρότως ἀρτοσεῖται Polydorus therefore means that instead of continuing the pursuit after the women, he will return to guard the bodies of his children from farther contumely.

1065. "ἐπὶ τάνδε ἐστυθεὶς Ald. But συθεῖς, which the rules of grammar require, many MSS. present. See Valek. on Theocr. p. 266." Porson.

1067. κοίται: κοίτη was the couch on which dead bodies were laid out, and therefore Polymestor applies it to that part of the tent where his murdered children were lying. Eur. Electr. 155. οἱ δὲ τὸν ἄθλιον Πατέρ' ἔγω κατακλόματι, — κοίτῃ δὲ οἰκτροτατῇ θανάτου.

1070. "δέδωκεν Ald. and part of the MSS. But others more smoothly ἔδωκεν. Again Θηκερ. I. b. P. which in itself is good, but is taken from v. 711. The other reading is confirmed by Sophocles Electr. 1382. Καὶ δεῖξον ἀνθρώπους ΤΑΝΤΙΜΙΑ Τῆς δυστεθείας οὐδεροῦται θεοί. Herod. iv. 80. Τοῖσι δέ παρηκταμένοισι ξενικούς νόμους τοιαῦτα ἐπιτίμα διδοῦσι." Porson.

1072. "Ινοκλον Ald. and MSS. But εἴοπλον Eust. on Il. B. p. 358, 32 = 271, 33." Porson.

Ἴτ, ὅτε; μόλετε, πρὸς θεῶν.
 κλύει τίς, οὐδεὶς ἀρκέσει; τί μέλλετε;
 γυναικες ὥλεσάν με,
 γυναικες αἰχμαλωτίδες.
 δεινὰ, δεινὰ πεπόνθαμεν. 1080
 ὡς μοι ἴμᾶς λάβας.
 ποῖ τράπαμαι; ποῖ πορευθῶ;
 αἰθέρ' ἀμπτάμενος οὐράνιον,
 ὑψιπετὲς εἰς μέλαθρον, Όρίων
 η Σείριος ἔνθα πυρὸς φλογεας 1085
 ἀφίησιν ὅσσαν αὐγάς;
 η τὸν ἐς Ἀΐδα μελανοχρῶτα
 πορθμὸν ἀτέξω τάλας;
 Ξύγγυνωσθ', ὅταν τις κρείσσον' η Φέρειν κακὰ
 θη, ταλαινῆς ἐξαπαλλάξαι ζόης. 1090

i. η and μη before οὐ always
crasis in iambic verse.

Cf Orest. 1371. *ωλιδν αἰθέρ'*
σενος.

ii. μέλαθρον. Musgrave observes
this is an astronomical term, quoting
Ionius vi. p. 122. *ἀστέρες διπλά-*
τες ἐν σφετεροῖσι μελάθραις.
Phanes ridicules this kind of ex-
pl. in Thesm. 272. *ἴμνυμι τοὺν*
ὑκνησιν Δίδος, which is a line from
Iamphre, a lost play of Euripi-
nid again, Ran. 100. *αἰθέρα Δίδο-*
υν.

iii. The penult. is short in Ion
ἢ τε ξ. φήρης Όρεων· ὑπερθε δέ·
Cycl. 212. καὶ τ' ἄστρα καὶ τὸν
ἥρκουμαι. long in Her. 1506.
τ' ἐννύχιον: the corresponding
the antistrophe being βάλλετε
οὐ λεχέων. In Homer also it
II. E. 121. ὡς μὲν ὅτ' Όρεων
οδοδάκτυλος Ἡάσ. In Latin
it is always long, but the first
is common: Virg. Aen. i. 539.
bito assurgens fluctu nimbosus
iii. 517. Armatumque auro
spicit Oriona.

1089. Εύγγυνωσθ'. "When an adj.
is put with an auxiliary verb, as predi-
cate, without referring to a proper sub-
ject, consisting of one word, it is pro-
perly in the neuter singular; the
Grecs, however, often put the neuter
plural, Herod. i. 91. *τὴν πεπρωμένην*
μοῖραν ἀδύνατά ἔστι ἀποφηγγέειν καὶ
θερ. Comp. Thuc. i. 125. iii. 88, etc.
Herod. iii. 109. οὐκ ἀν θη βιάσιμα
ἄνθράποισι: i. 2. χαλεπὰ εἶναι περι-
γίνεσθαι καὶ ἀπαστιάνθρώποισι. Soph.
Antig. 576 δεδογμέν', ὡς ζοικε, τὴνδε
κατθανεῖν: δεδογμένα ἔστι τοι δεδογ-
μέναν. Philoct. 521. ἀλλ' αἰσχρὰ μέν-
τοι, σοῦ γ' ἐμ' ἐνδεέστερον Εένω φανῆ-
ναι πρὸς τὸ καρίον πονεῖν. Eur. Hec.
1230 (=1222.) ἀχθενὰ μέν μοι, τάλ-
λατρια κρίνει κακό. Plato Rep. viii. p.
220. λοιπὰ ἀν εἴη." Matth. Gr. Gr. §
443. So Virg. Aen. i. 667. Frater
ut Aeneas pelago tuus omnis circum
Litora jactetur, odus Junonis iniquus,
Nota tibi.

1090. "Aldus and Mas. ζωῆς. I have
replaced the other form on account of
the metro. from C. which has ζωῆς,
but is written over it by the same hand.

Αγαμ. κραυγῆς ἀκούσας ἥλθον· οὐ γὰρ ἡσυχος
πίτρας ὄρείας παῖς λέλαχ' ἀνὰ στρατὸν
'Ηχὼ, διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν
πύργους πεσόντας ἡσμεν 'Ελλήνων δορὶ,
Φόβον παρέσχε· ἂν οὐ μέσως ὅδε κτύπος.

Πο. ὁ φίλτατ', ἡσθόμην γὰρ, 'Αγάμεμνον, σέθει
Φωνῆς ἀκούσας, εἰσορᾶς ἢ πάσχομεν;

Αγαμ. ἔα. Πολυμῆστορ ἃ δύστηνε, τίς σ' ἀπώλειο
τίς ὄμριμ' ἔθηκε τυφλὸν, αἰμάξας κόρας,
παιδάς τε τούσδ' ἔκτεινεν; Η μέγαν χόλον
σοὶ καὶ τέκνοισιν εἶχεν, ὅστις ἦν ἄρα.

Πο. 'Εκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνων.

If any one should contend with Brunck that the first syllable in *ξωῆς* can be short, let him enjoy his opinion. A Tragedian, whose name is not ascertained, in Stobæus p. 483. ed. Grot. has Οὐδὲν γὰρ ἄλγος, οἷον ἡ πολλὴ *ξόη*. There also *ξωή* is edited. In the choliambics of Herodes, *ibid.* p. 481. *ξωῆς* is incorrect for *ξόης*. The entire verses are worthy for their singular elegance to be extracted: 'Επήν τὸν ἐξηκοστὸν ἤλιον κάμψης, Ω Γρύλλε, Γρύλλε, θνήσκε καὶ τέφρη γίγνουν, Ως τυφλὸς δύπτεκεινα τοῦ βίου καμπτήρ. 'Ηδη γὰρ αὐγὴ τῆς ξόης ἀπῆμβλυνται. Thus also the adj. *ξός* was in use. The passage of Archilochus, which is given badly in other editions of Stobæus, and worst of all in Grotius's, should be read thus: Οὕτις αἰδοῖος μετ' ἀστῶν, καίπερ ἴφθιμος, θανῶν Γίγνεται· χάριν δὲ μᾶλλον τοῦ ξοοῦ διώκομεν Οἱ ξοοί, κάκιστα δ' αὐτῷ τῷ θανόντι γίγνεται.' Porson.

1091. "ἡσυχος Ald. and almost all MSS. *ἡσύχως* N. as Brunck from a various reading of the *membranae*." Porson. See the note on 979.

1092. πέτρας ὄρείας παῖς, proceeding from the rock. Similarly Pindar Ol. xi. 3. calls showers, παιδες νεφέλας.

And something similar is the ordinary expression of Άεστι Agam. 477. κάσις Πηλοῦ ξὺν δαΐα κόνις: and again, S. c. Th. ἀρπαγαὶ δὲ, Διαδρομῶν δραίμονες. 1093, 4. "Αχὼ and 'Ελλάς and 1098. δύστανε." Porson.

1094. "ἴσμεν Ald. and MSS. *ἡσμεν* Etymologus M. p. 439, 1. *ἥδειμεν*, *ἥδειτε*, *ἥδεσαν*, the said in a contracted form *ἥσμεν*, *ἥσαν*, which forms Pierson, on p. 174. and in the *Addenda*, has stored to many places." Porson.

1095. "παρέσχεν Ald. and Heath first suggested the resto of παρέσχη ἀν: παρέσχεν ἀν N. Dorv." Porson.

1101. On the dat. after χόλον Porson Orest. 663. Phœn. 948.

1103. οὐκ ἀπώλεσ', i. e. οὐκ ἀπώλεσεν. Cf. 935. Eur. Hipp. Κύπρις οὐκ ἦρ' ήν θεὸς, 'Αλλ' εἴτι ξον ἄλλο γίγνεται θεοῦ. Phœn. 1 Σὰ δὲ ξρις, οὐκ ξρις, ἀλλὰ φόνφ Οἰδιπόδα δόμον ὄλεσε. A sim ellipsis frequently occurs in writers: Livy xxxix. 28. Nec Maronitis, inquit, mihi, aut cum mene disceptatio est, sed etiam v cum, Romani.

αμ. τί Φής; σὺ τοῦργον εἴργασαι τόδ', ὡς λέγει;
· τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχαιον; 1105

· ὦ μοι, τί λέξεις; ἢ γὰρ ἐγγύς ἐστί που;
τῆμηνον εἰκὲ ποῦ 'σθ', οὐ' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χρόα.

αμ. οὗτος, τί πάσχεις; Πα. πρὸς θεῶν σε λίσ-
σομαι,

μέθεις μὲν ἐφεῖναις τῆδε μαργαρᾶσσαν χέρα. 1110

αμ. ἵσχ', ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον,
λέγ', ὡς ἀκούσας σοῦ τε, τησδέ τ' ἐν μέρει,
χρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε.

. λέγοιμι ἄν. ἦν τις Περιαμιδῶν νεώτατος
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ 1115
κατὰρρη δίδωσι Περιάμος ἐν δόμοις τρέφειν,
ἔποπτος ἀν δὴ Τρωϊκῆς ἀλασσαν.

μεῖδων. Elmsley on Heracl. 544. observes that adverbs of the comparative degree generally end in *ον*, substantives in *α*, as ἐνδικώα, ἐνδικώτε-
ἐνδικώτατα. and that the termina-
tion in *αι* is very rare in the Attic
authors: μεῖδων is found again in
ca. 849. μεῖδων in Soph. (Ed. C.
ξυντομωτάτως 1579. ἐνδικώστε-
Eur. Iph. T. 1375.

109. οὗτος, *κείνης*, see 1262. Alcest. οὗτος, τί σεμνὸν καὶ πεφροντικὸς
περ., Orest. 1584. οὗτος σὺ, κλή-
τωνδε μὴ φάνης χεροῖν. Iphat.
p. p. 105. "Ο Φαληρεὺς οὗτος
λλόδωρος, οὐ περιμενεῖς; Eur.
I. 927. αὕτη, τί χλωροῖς βακροῖς
εἴτε κόρας; Aristoph. Thesm. 610.
η σὺ, τοῖς στρέφει,

πάσχεις; Ratipl. τί ποιεῖς, see
p. 612. Eur. Hipp. 340 τέκνον, τί
χεις; ἐνγγύδνοντς κακοφθόθεῖς; where
he thinks that the force of the in-
tagation approaches nearer to the

π. π. expression, what ails you?
111. τὸ βάρβαρον. Boe proposes to
understand θέος. Schäfer remarks that
it may be supplied from Eur. Med.

349. ήκιστα τοῦρδν λῆμ' ἐφι τυραν-
νόν: but that it is not necessary to
seek for any ellipse, neuter adjectives
being frequently used for feminine
substantives; as τὸ πρόθυμον for ἡ πρό-
θυμία, τὸ σοφὸν for ἡ σοφία; and here
τὸ βάρβαρον for ἡ βαρβαρότης, accord-
ing to the explanation of the Schol.

1116. δίδωσι for ἔδωκεν. Eur. Med.
951. δν ποθ' "Ηλίος Πατήρ πατρὸς δί-
δωσιν ἐκγάνωσιν οἶς.

1117. "ἔποπτος actively. Aesch.
Prom. 890 (=953.) τοῖς πεδαρσοῖς
κτήποις Πιστὸς τινδόσσων χειρὶ πόρκνον
βέλος. Soph. (Ed. C. 1031. 'Αλλ' ἐσθ'
ὅτῳ σὸν πιστὸς θν έδρας τάδε. Trach.
446. θστ' εἰ τι τῷ μῷ τάνδην τῆδε τῷ
νόσῳ Ληφθεντὶ μεικτός είμι, κάρτα
μαίνομαι. See Phen. 216, and add
ἀμφιπλήκτων Soph. Phil. 688." Por-
son. Also Antig. 582. κακῶν ἄγεν-
στος: 1011. μηρὸν καταρρυεῖς—καλυπ-
τῆς πιμελῆς, for καλυπτούσης: (Ed. T.
968. ἀφανιστος ἕγχους: (Ed. C. 1521.
ἄθικτος ἡγγητῆρος Eur. Hipp. 1006.
ἔνδε δ' ἄθικτος. See also the note on
v. 236. Demosth. 381. Δυσκόλως τε
έχειν καὶ ιπόπτως πρὸς τὸν Φιλιππον.

τοῦτον κατέκτειν· ἀνθ' ὅτου δὲ ἔκτεινά τι,
ἀκουσον, ὡς εὖ καὶ σοφῆ προμηθίᾳ.
ἴδεισα, μή σοι πολέμιος λειφθεῖς ὁ παῖς
Τροίαν ἀλεοίσῃ, καὶ ξυνοικίσῃ πάλιν
γνόντες δὲ Αχαιοὶ Σῶντα Πριαμιδῶν τινα,
Φρυγῶν ἵς αἰαν αὐθίς αἰροιεν στόλον,
καπεῖτα Θρήκης πεδία τρίβοιεν τάδε
λεηλατοῦντες· γείτοσιν δὲ εἴη κακὸν
Τρώων, ἐν ὧπερ νῦν, ἄναξ, ἐκάμυομεν.
Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον,
λόγῳ με τοιῷδ' ἥγαγ, ὡς χειρομένας
θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ
Χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγεις
δόμους, οὐδὲ ἄλλος μή τις εἰδεῖη τάδε.
ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ,
πολλαὶ δὲ, χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,

1120. Εἴδεισα. μὴ—ἀθροοῦ : this is in violation of Dawes' canon, that μὴ should be followed by the optative after verbs of the past time, and the subj. after verbs of the present or fut. See Porson Phoen. 68. The exception may probably be referred to the construction of the present for the past so frequent in narrations: as δίδωσι 1116. εἰσάγει 1130. which is followed by εἰδεῖη on the same principle. Cf. 27.

1125. λεηλατοῦντες. "No sooner did the Trojans shut themselves within their walls, than the Greeks were obliged to give their principal attention to the means of subsisting their numerous forces. The common method of the times was to ravage the adjacent countries; and this they immediately put in practice. But such a resource soon destroys itself. To have therefore a more permanent and certain supply, they sent a part of their army to cultivate the vales of the Thracian Chersonese, then abandoned by their inhabitants on account of the

frequent and destructive incursions of the wild people who occupied the interior of that continent. (Il. A. 329. T. 91. 188. Od. F. 106. 11.)" Muford's Hist. of Greece p. 88.

1126. Τρώων. Musgr. trans. *Trojanorum causa*; but it is p. 108 of γείτοσιν, *to us who are near the Trojans*. Sometimes it follows: Ilere. F. 1088. *γεκροῖς ταῖς θάνοντος ἔχω*.

ἐν φύερ νῦν — ἐκάμυομεν, i. with respect to which we were suffering: 306. ἐν τῷδε γάρ τι πολλαῖ πόλεις.

1128. "δόλῳ and 1129. δόλῳ Ald. But λόγῳ and δύ "D greater number of MSS. Contrary 752. δύ Ἰλίῳ J." Porson

1130. "μόνον — δόμους xviii. p. 239. b. Ald. but Put. it." Porson. Cf. Med. 513. νοιτ μόνη μόνοις.

1133. "χεῖρες Ald. and MSS has edited χειρός. Above I have the full expression δεξιῶν

Ἐ δὲ ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων πόραι
θέκουν, ἔχουσαι κερκίδ' Ἡδωνῆς χερὸς, 1135
νουν θ', ὑπὲν αὐγὰς τούσδε λεύσσουσαι πέπλους·
Σλλαι δὲ, κάμακα Θρηκίαν θεάμεναι,
υμνόν μὲν ἔθηκαν διπτυχού στολίσματος.
σται δὲ τοκάδες ἥσαν, ἐκπαγλούμεναι
ἐκν' ἐν χεροῖν ἐπαλλον, ὡς πρόσω πατρὸς 1140
ένοιτο, διαδοχαῖς ἀμείβουσαι χεροῖν.

πριστερᾶς Ald. and one or two
" Person.

35. θάκουν. Elmsley on Eur.
act. 994. proposes θακοῦσ', which
in its correspondence to ίξω above
as the true reading.

κερκίδα, Schol. τὸ ὕφαγμα ἐνταῦθα-
τοῦ ποιοῦντος τὸ ποιούμενον κερκίδ-
κυρίως δὲ ἄτρακτος ἐν φύσει
κερκίσιν τ' ἐφιστάναι, Schol.
πματιν.

Ἡδωνῆς χερὸς, of Thracian man-
tuary. Theocrit. viii. 101. Εἶη δὲ Ἡδω-
μὲν ἐν ἄρεσι χερματὶ μέσσω, "Εὔρον
τεταμὸν τετραμένος. Virg. Aen.
365. Ac velut Edoni Boream cum
nitus alto Insonat Αἴγαο.

136. ὑπὲν αὐγῆς. τ. λ. π. Musgrave
sees that the dress which Poly-
ster wore, as a king, was probably
purple; and quotes from Seneca,
nest. Nat. i. 5. Purpura Tymati,
o melior saturiorque est, eo oportet
ira teneus, ut fulgorem suum ostendat.

1137. κάμακα, Schol. ἀκόντιον :
ιπ. 1418. κάμακος ἀμφοῖν χειρὶ²
πεστερημένοιν.

1138. γυμνὸν — στολίσματος.
Words signifying want take a gen.,
κερδὸς empty, Eur. El. 390. οἱ δὲ
ἄρκες αἱ κεναὶ φρεγῶν Ἀγάλματ' ἀγα-
πεῖσιν. (Hec. 230.) Soph. Aj. 511.
οἱ μόνοι. Eur. Med. 613. φίλων
μοι. Eur. Hipp. 1468. τί φήσι;
ποτεις αἴματός μ' ἀλεύθερον; (Hec.
7.)" Matth. Gr. Gr. § 329.

διπτύχον στολίσματος, the two
ings with which I was equipped,
provided: Paraphr. τοῦ διπλοῦ ἐνδύ-

ματος, τοῦ ἀκόντιου, καὶ τοῦ ὑφάσμα-
τος: Musgr. dupli gestamine.

1141. "γένοντο Ald. γένοντο, which
is rather better, in Aug. 2. Mosq. 4.
Ms. Reg. Soc. by the first hand. But
lest my readers should not understand
what the mysterious words rather
better mean, I will explain them. I
may perhaps in the opinion of some be
noticing a trite and hackneyed point:
Ἄλλ' δμως εἰφθαται. We learn in the
very elements of Grammar, that neuter
plurals take a verb singular, and then
that this rule admits several exceptions.
As far as I can form an opinion, the
old Attics never employed the licence,
if licence it may be called, of making
a plural verb follow a neuter plural,
unless when living animals were the
subject. But if they had been at
liberty to use a plural verb without
limitation, is it probable that they
would so seldom have availed them-
selves of so convenient a privilege?
In that case, in my opinion, many
instances would be found of this na-
ture, which on account of the metre
would not admit of alteration. Now
however, those few which do occur,
from their singularity, rather confirm
than weaken the general rule. Euripides
Hero. F. 47. has rightly said,
τέκνα μὴ θάνατοι. We read also rightly
in Aristoph. Acharn. 805. Ἐνεγκάτιο
τις ἱδούσεν τῶν ἴσχάδων Τοῖς χαιριδίοι-
σιν ἄρα τράξονται; Βαβαλ, Οἰον ῥαδιά-
ζουσ', δὲ πολυτίμηθ' Ἡράκλεις. Ποδοπά-
τὰ χαιρίσ, ὡς Τραγασσαῖς φαύεται. Ἄλλ'
οὐχὶ τέκνα κατέρραγον τὰς ισχάδας.
Here the metre would allow us to

καὶ τὸν γαληνῶν, πῶς δοκεῖς; προσφθεγμάτων
εὑθὺς λαβοῦσαι φάσγαι ἐκ πέπλων ποθεν
κεντοῦσι παιδας· αἱ δὲ, πολεμίαν δίκην,

read τρέξεται and κατέτραγεν, but not δοθείσει. Eupolis from Herodian in Villioisian's Anecd. T. II. p. 88. καὶ λέγουσι γέ Τὰ μερόδια προστηνευτὰ τοῖς ἀνδράσιν. In Plut. 833. some MSS. have ἀπέλπον or ἐπέλπον: wrong as far as regards the number, but equally suited to the metre. But in Eccles. 839. all editions before Brunck's give φρύγονται τραγήματα as the ending of a senarius. Alexis in Athenaeus x. p. 422. B. Νῦν δὲ δὲ ταῦτην ἀπαντα γίνεται τὰ δυσχερῆ· an excellent irohaic. but Eustathius on Od. Σ. p. 1837, 21=656. I. cites γίνονται. Since therefore transcribers have made such confusion in violation of the established rules of metre, what else can we expect from them with respect to prose writers? Plato de Republ. iv. p. 429. D. HSt. 419. B. Læmar. δπως (τὰ ξρι) δέξεται δτιμδλιστα τὸ ἄνθος. More correctly δέξηται in a Ms. of Plato and in Stobæus p. 252, 25. pointed out by Valckenæer on Callimachus p. 193. but most correctly δέξεται in the editions of Trincaevill. and of Græcer; δέξηται Francfort. 1581. p. 433, 25. I have touched slightly upon this discussion on Orest. 596. Another passage occurs in Aristophanes Acharn. 519. which deserves to be noticed. 'Ἄλλα' ἀνδράρια μοχθηρά, παρακομιμένα — 'Εσυκοφάντει Μεγαρέων τὰ χλανίσκια· Κείπου σίκνον εἰδεν ἡ λαγύδιον,— Ταῦτ' ἦν Μεγαρικόν. Here critics have properly restored δοειν from Suidas and MSS. But προσγελάσσονται Pac. 599. cannot possibly be tolerated, although Brunck has so edited it, from too great a deference to the metrical scholast. For vv. 596—599. consist of cretins and procons, and ought to be read thus. "Οὐτε σὲ τὰ τὸ διπέλια, Καὶ τὰ νέα συκίδα, Τάλλα οὐ δύοσ' ἔστι φυτά, Προσγελάσσονται λαβούσταις." But in such places,

as that of Euripides now before us. I consider the singular number ^{is} rather better, if MSS. warrant it; but that nothing should be changed without their sanction. Again διαδοχῶν Ald. and several MSS. erroneously. And yet the received reading is no very harmonious, inasmuch as it has no cæsura, which is rarely the case in Euripides. On cæsuras see my Supplement to the Preface. I now content myself with observing that I propose to read either διαδοχαῖς τὸ διμερῶν χερῶν, or διειδούται, which are both equally in use and consistent with the sense; and both very easily converted into διμερῶνται. Besides is it surprising that the copulative particle should be dropt when unnecessary when it is so frequently omitted when it is required? See above on 350. 580. Some perhaps may defend the common reading on the ground, that a verb connected with a participle is more elegant than two verbs united by a conjunction. I will meet this objection below in my note on 1161. Porson.

1142. ἐκ γαληνῶν — προσφθ. Cf Med. 1180. 'Η δὲ ἐξ ἀναύδου καὶ μετανοῶν δύματος Δεωνού στεραζασ'. See the note on 903.

πῶς δοκεῖς, would you think it? Eur. Hipp. 448. "Ος δὲ ὁ περισσον καὶ φρονοῦνθ' εἴρρη μέγα, Τοῦτον λαβοῦσα, πῶς δοκεῖς, καθιβρισε, πλιε Μούκ cutes Απιατορθ Ηπα. 53. ζεισφρης ποδος Τὴν καρδίαν ἐπάταξε, πῶς οἶει, σφοδρα. Eccles. 399. Κάπεισθ' οὐ δῆμος ἀπέβοις. πόσον δοκεῖς;

1144. δικηρ, i. e. κατὰ δ., instur, of instar, more hostium, Aesch. Ag. 3. κυνὸς δικηρ. "Forte priuana iocundissimæ significatio erat imago, simulacrum unde δικηλον, imago." Il. ms. 1. 109. In the same play 48. we have τροχος Αιγυπιῶν. Homer II. Σ. 1. uses the expression δεμας πυρὸς αἴθουμένοιο.

Ξυναρπύσασαι, τὰς ἐμὰς εἴχον χέρας, 1145
 καὶ κῶλαί παισὶ δὲ ἀρκέσαι χρηζαν ἐμοῖς,
 εἰ μὲν πρόσωπον ἔξανταίην ἐμοι,
 χόμης κατεῖχον· εἰ δὲ κινοίην χέρας,
 πλήθει γυναικῶν οὐδὲν ἥνυτον τάλας.
 τὸ ιοίσθιον δὲ, πῆμα πήματος πλέον, 1150
 ἔξειργάσαντο δείν· ἐμῶν γὰρ ὄμμάτων,
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας
 κεντοῦσιν, αἰμάσσουσιν· εἴτ' ἀνὰ στέγας
 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ,
 θῆρ ᾧς, διάκον τὰς μιαιφόνους κύνας, 1155
 ἅπαντ' ἴρευνάν τοῖχον, ᾧς κυνηγέτης,
 βάλλων, ἀράσσων. τοιάδε σπεύδων χάριν
 τέπονθα τὴν σὴν, πολέμιον τε σὸν κτανάν,
 Ἀγάμεμνον. ᾧς δὲ μὴ μακροὺς τείνα λόγους,
 εἴ τις γυναικας τῶν πρὸν εἰρηκεν κακᾶς, 1160
 ή νῦν λέγει τις, ἢ πάλιν μελλει λέγειν,

1149. "ἢνυν Ald. and Ms. See on Phoen. 463." Porson.

1150. πῆμα πήματος πλέον, greater than any. " Frequently a subst. with an adj. is subjoined in apposition to an entire proposition, at least to several words of it, in order to express an opinion or sentence upon the contents of the proposition. II. O. 736. ή τις Ἀχαιων Ρίψει, χειρὸς ἐλῶν, ἦρ τύρρων, λυγρὸν δλεθρον. I. e. δι-
 λοτε λυγρὸν δλεθρον. Aesch. Ag. 233 (=217.) Ετλα δὲ οὖν θυτὴρ γενέσθαι
 θυγατρὸς, γυναικούσιν πολέμων ἀ-
 πογάν. Καὶ προτέλεσα καῶν. I. e. δι-
 τις. τὸ θυτὴρα γενέσθαι οτ θύειν, εἴη
 οὐ δραγῆ. Soph. Oed. T. 603. Καὶ,
 τὸν δὲ λλεγχον, τοῦτο μὲν Ποθῶδὲ λέπ-
 πενθον, τὰ χρηστέντα εἰ παφῶς θυ-
 γειλάσαι· Ταῦτα δὲ, διά, εtc. I. e. δ,
 τὸ τελεσθαι Ποθοι, λλεγχοτ τὸν δέ
 λεπαι. Eur. Phoen. 1231. Τὸ παθὲ τὸ
 τὸ μελλετον. τολμήματα Αἰσχιστα,
 Eurip. Hec.

χωρὶς μονομαχεῖν παντὸς στρατοῦ,
 where the plural is put for the singular. (See the note on 265.) Thus
 also in Latin, e. g. Cic. de Orat. ii.
 19, 79. Or. 16, 52." Matth. Gr. Gr. §
 432.

1152. Oedipus in like manner puts
 out his eyes with the clasps that
 fastened the girdle: Phoen. 60. χρυ-
 σηλάδροις πόρτασσιν αἱράτας κέρας.

1157. "Some Ms. παρασσων.
 Others dividedly τ' ἀρασσων." Por-
 son.

1160. εἰρηκα, λέγω, εἴπον, have the
 same construction as τοιω, δρω, ἔρδω,
 τις, an accus. of the person, or object,
 and the adv. εἰ or κακῶς: 253. δρῆς
 δὲ σθὲδὲν ἡμᾶς εἰ, κακῶς δὲ, δεσμον δηρη.
 Od. A. 302. "Ἀλκιμος λεσσ", Ιva τις πε-
 καλ ἀφιγόνων εἰ εἴπερ. See below
 1173.

1161. "λέγων λοτι τις ή μέλλει
 Ald. and almost all MSS.: τις λοτις
 N

ἄπαντα ταῦτα συντεμὰν ἐγὼ φράσω
γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει

Brunck from the *membranæ*: *tis* is omitted in the Ms. of the Royal Society. I consider that as a better reading, which Stobæus affords, p. 308. ed. Grot., and which I have given. But it is difficult to settle the reading so as to please all. For you may elicit from MSS. and Stobæus three readings of this verse, all, in themselves, good enough. The common one, *ἢ νῦν λέγων ἔστιν tis, ἢ μέλλει λέγειν*, may be defended on the ground that *πάλιν* is an interpolation of Stobæus, who found a senarius with one foot deficient, *ἢ νῦν λέγει tis ἢ μέλλει λέγειν*. Although I cannot dispute the possibility of this, yet I doubt its probability; and consider that this word could with great facility escape, not being at all necessary to the sense. Instances in which it is either lost or corrupted are not of unfrequent occurrence. In a fragment of Menander p. 126. the emendation of Bentley is very probable: *Εἰ γάρ ἐπίδοιμι τοῦτο καὶ ψυχὴν πάλιν Λάθοιμ' ἐγώ.* Aristoph. Plut. 268. *Ὥ χρυσὸν ἀγγείλας ἐπῶντ' πῶς φήσ; πάλιν φράσον μοι:* Aldus and some MSS. had omitted *πάλιν*: but others, with the two editions of Junta, and Suidas v. *Σωρὸς*, rightly add it. In Aristophanes, Vesp. 319. after having been variously corrupted into *πάλαι* and *πάνυ*, Brunck and Invernizius have unwarrantably discarded this word. But I will copy out the whole passage more correctly than it is usually read. *Φίλοι, πάλαι μὲν τῆκομαι διὰ τῆς ὀπῆς Τυμῶν ὑπακούων, ἀλλὰ γάρ οὐχ οἵσις τ' ἴδειν. Τηροῦμαι δὲ ὑπὸ τῶνδ', ἐπεὶ Βούλομαι γε πάλιν μεθ' ὑμῶν ἐλθῶν ἐπὶ τοὺς καδίσ-κους κακούν τι ποιῆσαι.* The two former are senarii, the other three Glyconics and a Pherecratean. I have erased *εῖμι* after *οἴσις τε*, which there is no difficulty in understanding, as in Eq. 342. *'Οτιὴ λέγειν οἴσις τε κάγω*, and which has crept similarly into Phœn. 983. after *ἔτοιμος*. Next *ἴδειν* for *ἔδειν* is

a good correction of Dawes, who is not however very successful in the rest of the passage. A similar error has been removed by the help of MSS. from v. 1517. of the same play. The Ravenna Ms. adds the particle *τι*. Lastly, the words *τι ποιήσω*, before *Τηροῦμαι δὲ*, I have removed, as manifestly spurious and originating in *τι ποιῶ* which is adjoining to them. Two passages from the epitome of Athenæus ii. p. 58. D. are cited by Eustathius on Odyss. A. p. 1406, 58—41, 40. *Τρεγούντας μολόχης βέβαν καὶ πάμα, πρότερος ἔγαγε μολόχης.* Thus correctly in the Roman ed.; for the Basil has erroneously *πρότερος*. Koen on Greg. Cor. p. 251. violently corrects from Athenæus, *καὶ Επίχαρμος*. But Eustathius had just before omitted the name of Antiphanes, and in a thousand other instances suppresses the names of authors. It is well known that *λι* and *λν* are so written in MSS., that they may very easily be taken for *μ*. The transcriber of Eustathius had written *πάλι*, which denotes *πάλιν*. For a line drawn over a vowel denotes *ν*, over a consonant *α*. Therefore if another transcriber through mistake wrote *μ* instead of *λι*, the consequence would be that he would farther err in writing *πάμα*. Schol. on Hec. 570. *μάρτυς δὲ τούτου ἄλλα τε πολλὰ, καὶ τὸ τοῦ Σοφοκλέους οὐδὲ γάρ σε δὲ κρύπτειν μὲν ἔτι· καὶ ἄλλος· μῆτοι μὲν κρύψῃς τοῦτον διπερ μέλλω παθεῖν.* Mർland on Suppl. 296. in correcting *Αἰσχύλος* for *ἄλλος*, has been anticipated, King having already edited *καὶ ΑΙΣΧΥΛΟΣ. ΠΑΛ.* But what is the meaning of *ΠΑΛ.*? None certainly, if not *πάλιν*, the last letters of which, denoted by a mark of abbreviation, *πάλι*, escaped the eyes of King. For a Cambridge Ms. has the same scholion, and plainly reads *πάλιν*. In the fragment of Sophocles, which, whether it exists in the remaining plays or not, I cannot say, the same Ms. has properly *αὐδέν*.

τοιόνδε ὁ δὲ εἰ ξυντυχὼν ἐπίσταται.
ο. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς 1165

is found in the Electra 957. Br. 12. Etc.] Aristophanes Fq. 665. "Ιν' δὲ κήρυξ ὃς τὸ λακεδαιμονὸς λέγει, Πησθ' ἀφίκεται γαρ περὶ σπονδῶν λέγει. This word λέγει with reason pleased Brunck, and is on another point objectionable; for it ought to either λέξει or ἔρων. And yet in this would be correct, as instances will show. Aristophanes Av. 11. "Ηξουσιοὶ πρέσβεις δεῦρο περὶ διαλαγῶν 1570. 'Ἄλλ', ἀγάθ', πρήθυμα περὶ διαλαγῶν Πρεσβεις 1586. ποθενούστες ἐνθαδ' ἤκουειν Παρὰ τῶν αὐτῶν, περὶ πολεμου καταλαγῆς 1591. Εἴσων περὶ πάντων αὐτοκράτορες ἤκουειν. Υπ. 215. Καλθαυειν οἱ Δάκωνες θνητοὶ πέρι Lysistr. Θε2. Καρυκέγγων, κυρσάνιε, νολ τὸν σιώ, 'Εμολον ἀπὸ πόρτας γα περὶ διαλαγῶν· 1008. Λέων τάχιστα φράξε περὶ διαλαγῶν ποκρατορας πρεσβεις ἀποπέμπειν ἐνθαδ'. Thus these places are to be read without the article. Add v. 1103. of the same play, 'Ἐπὶ τῷ πάρεστε δεῦρο; περὶ διαλαγῶν Πρεσβεις. What then shall we do with the line from the quites? One Ms. of Brunck's has in the former verse, λέγει πάλιν, another πάλιν. Strike out therefore γάνην, as originating in λέγει or λέγων, and substitute, "Ιν' δτθ' δὲ κήρυξ τὸ λακεδαιμονὸς λέγει, Πησθ' ἀφίκεται γαρ περὶ σπονδῶν πάλιν. In v. 971. αὐτὸν is omitted in Suidas v. Συμψήσαι, edd. Med. Ald.

Let us grant therefore that πάλιν must be retained, a second question rises, ought we to read entirely with πόρτας, as I have edited, or mixing the readings of Ms. and of Stobaeus, πόρτη in new one, ή τὸν λέγειν λέγει, πάλιν μελλει λέγειν? Those who prefer the latter, perhaps will rest upon three arguments principally. First, that the pronoun τις is unnecessarily redundant, next, that it is wanting in the Ms., and changes its position in another, which circumstances render it probable that it is an insertion; lastly,

that the periphrasis λέγειν δοτίς is more elegant than λέγει simply. But on the first point we may remark, that transcribers very often omit those words, which they think may be left out without detriment to the sense; and since τις is scarcely ever at all essential to the meaning, it has experienced this fate more than any other word. I have before cited Soph. Trach. 3. on v. 370. There the former editions of Suidas v. Αἶδης omit τις. But who would on that account venture to question the received reading, which Stobaeus also cv. p. 439. (562, 43.) retains? In the same play 943. δοτίς εἰ τις δύο· Η καὶ πλεον τις ημέρας λαγύζεται, Μάταιός ἐστιν· οὐ γὰρ ζεθ' ήγή αβριαν, Πρίν εὖ ταῦθη τις τὴν παραστασῶν ημέραν. This place is quoted by Enstathius on Il. K. p. 801, 1—719, 12, on account of the same repetition of the pronoun. Philemon p. 358. (Stob. cvii. p. 455. ed. Grot. 570, 4. Gesu.) repeats τις six times in the space of three lines. Eur. Orest. 1217. Φύλασσε τοι, οὐ πολὺ τελευτῆν φάνος, Η ξύμπαχός τις, ή κατίγυντος πατρὸς Ελθων ἐς αἰσκους φθῆ. Sometimes, I own, transcribers have added this pronoun without τις, οὐ, as in Aristophanes Vesp. 11. Κάμαι γὰρ ἀρτίως (τις) ἐπεστρατεύεσθαι· in Macheon, Athen. xiii. p. 981. D. 'Ἐν σκυτοπλάκῃ (τις) μετὰ τιῶν καβύμενος. But much oftener have they either corrected or corrupted it. The conjecture of Huster on Arist. ph. Thesem. 618. is in the Ravenna Ms., ἀνασχυντός τις εἰ. In the same fragment of Macheon a little before must be read, Χαλκοτύπος τις σφόδρ' ἀφυῆς for χ. σφόδρα εθυῖς. An unknown poet in the Schol. on Il. Γ. 415. 'Ο θεῖτι εἰτὶ σμικροῦσιν οὐ θερμαλύνεται, 'Ἄλλ' ἀτ λέβητος τοῦ μείζονος δεῖται πωρός· τοῦ, which is very weak, is due to Valckenier on Hipp. 120. Townley's Ms. has correctly, ἄλλ' ἀτ λέβητος τις. The same pronoun must be restored to two pas-

τὸ θῆλυ συνθεὶς ἀδε πᾶν μέμψη γένος.
πολλαὶ γὰρ ἡμῖν, αἱ μὲν εἰσ' ἐπίφθοιοι,

sages of Sophocles' Philoctetes. The former is 196. Οὐκ ἔστι δῶς οὐ θεῖν μελέτη. Thus commonly. Aldus, and, I believe, most of the MSS. οὐκ ἔσθ δῶς οὐ θεῖν του μ. Read, οὐκ ἔσθ ἀς οὐ θεῖν του μ. The more rare form has been changed into the common one. Antig. 750. Ταύτην ποτ' οὐκ ἔσθ ἀς ξτι ξῶσαν γαμεῖ. The other passage occurs in Philoct. 203. Φωτὸς ξέντροφος, οὐ τειρομένου. Brunck, supposing this line to be an anapestic, wished to correct the antistrophe according to the same system, by cutting off ἀς. But a legitimate anapestic does not admit the hiatus which exists after τειρομένου. The reading should be τειρομένου του. The line consists of a spondee, two choriambhs (-u-) and a catalectic syllable, such as A. j. 628. 640. Philoct. 710. Πλὴν ἐξ ὀκυβόλων εἴποτε τόξων, 722. Ὅσ νυ ποντοχέρῳ δούρατι, πλήθει. Thus these verses ought to be divided. Similar ones are (Ed. C. 696. 701. 703. 709. 714. 716. Aristoph. Eq. 556. 557. 586. 587. Some verses of Epicharmus are cited by Cornutus c. 14. p. 161. which Eudocia, in Villoison's Anecdota Græca, T. i. p. 295. copying Cornutus de Masis, found already corrupted. But by the assistance of MSS. they may very easily be in part corrected; Αἴτε τι ξητεῖ σοφύν τις, νυκτὸς ἐνθυμητέον, Καὶ, Πάντα τὰ σκουδαιά νυκτὸς μᾶλλον ἔξευρίσκεται. Τῆς is edited for τις. The same fault has slightly corrupted a passage of Philemon p. 356. (cv. p. 441. ed. Grot.) Πολλάκις ἔχων τις οὐδὲ τάναγκαια νῦν, Αὔριον ἐπλούτησ', φτειρά χάτεροις τρέφειν. Θησαυρὸν εὑρὼν σήμερον, τῆς αὔριον "Απαντα τὰκ τῆς οἰκίας ἀπώλεσεν. Who does not see that we ought to read σήμερόν τις, αὔριον? In the same page (cviii. p. 453.) a verse is read much less sound, 'Απόλωλεν, ἐν ἔαυτῷ ἐὰν τοῦτο σκοπῆ, which Bentley in vain attempted to correct.

Read, 'Απόλωλεν, ἐν ἔαυτῷ τοῦτο σκοπῆ.

Neither is the change of position a good reason for supposing the line to be spurious. A fragment of the second Thesmophoriazusæ of Phanes is extant in Athen. iii. E. 'Ιχθὺς τις ἔσνηται, η σηκίδιοι πλατειῶν καρίδων, η πουλύτο first line of which is thus cited p. 324. B. 'Ιχθὺς ἔσνηται τις in that instance spurious, because it changes its position? In the Brunck badly introduces the ιχθύς, in the second with a success interpolates τις before For καρίδος, although it so shortens the second syllable lengthening the first. Aristoph. Acharn. 568. Εἴν' έστι τις τις η στρατηγὸς, η τειχομάχος ἀθηναῖτα τις ἀνθρας. Thus for tions. But the MSS. of Brunck Invernizius, εἴτε τις έστι. Either we must expunge the first, because its position is doubtful; or the second, because it is badly placed. By no means. Again, Aristoph. Thesm. 543. εἰ μὲν οὖν τις έστι μὴ, αὐταὶ 'Ημεῖς γε καὶ τὰ τέφραν ποθὲν λαβοῦσαι. This is cited by the Venetian Scholiast II. A. 137. as an example of the ἀνανταπόδοτον, in this order: in which Townley's Ms. reads. Yet whoever should dispute the common reading on that account, has a strong propensity toward innovation. Aristophanes Av. 132 γὰρ βραδύς τις έστιν δοσπέρ δηνος ought to be an anapestic line corresponding to 1316. For the line —1334. should be divided into Antistrophe and Antistrophe, and the second be read thus, Καλοῖ τις ἀνθρώποις particle being rejected; in the Antistrophe πτερέγων should be substituted, in the second αὐτὸν be erased, and in the conclusion

ει δ' εις ἀριθμὸν τῶν πακῶν πεφύκαμεν.
Ἄγαμεμον, ἀνθράποισιν οὐκ ἐχόνη ποτὲ

1323, 1324, should be repeated. Pick's *membrane* and the Ravenna omit both *ἀν* and *αδ* γ'. If you have to retain *καλεῖ* with the latter editors, instead of δ' *ἀν* you must *δῆ* in the first line. But how is δῆ to become anaplectic? By the position of these same words: in the examples adduced above had no effect upon the metre, but in instance is injurious to it. We read therefore, Πάνυ γὰρ Βραδύεις, ὥσπερ βρο-

στι, some perhaps may think a δέτ' more elegant than λέγει. Elegance consists principally in δέ, and in proportion as this δέ is attained, is the pleasure a sentence affords to the ear. But this variation does appear to me to possess any degree of elegance so refined and peculiar, as a copyist of a little more learning usual might not substitute it for something else. By this parallel example I may illustrate that point which caused to notice in the note on δέ. A participle joined to a verb but a conjunction, is more elegant two verbs united by a conjunction. And therefore, I think, have I done with Brunck, v. 5618. πρόκτουσα δεύτερον τε. rightly also has been given from a Ms. in Aristoph. p. 1414. τύπτοντα for τύπτειν τε: see in Esch. Pers. 1059. must be δέ. Kal στέρψ' ἀρδσσων ἐπ.θάτα τὸν. Aristoph. Pac. 403. Ή γὰρ μν, χώ πανούργος "Ηλίος, Τρίη πολεύουσι πολὺν ἡδη χρόνον, Τοῖς δροῦσι προδίδοτον τὴν 'Ελλάδα. There is no reason why the sense should remain δάσηδετος, you conjecture either τοῖς βαρβάροις or προδίδονται, to be governed by πολεύουσι, a construction of which Sophocles himself affords an instance, Plut. 1112 οἱ οἱ are supplied by H. Stephens Th. G. L. T. p. 770. Ed. Heimsterthusius on Lucian Deor. L. xxi. 2. p. 268. But the reading

of the Ravenna Ms. with a slight alteration will be genuine, ἐπιβαλλόντε. And yet it is how was not so strange to the copyists, but that sometimes they introduced it into the text in violation of metre; as Acharn. 1145. Σολ δέ φύγετι προφιλάττειν, and Pac. 628. ήγειρε φύγεται φεθεῖδιηρε, the first of these errors Ms. remove, the other is corrected by Dawes. Σολ δέ φύγει καὶ προφιλάττειν. ήγειρε φύγεται κάκεθρεψιην. I have myself edited in Hec. 602. κούκετε εἰ βλέποντα φῶς, where Lib. P. has κούκετε βλέπεται φῶς. If any one should object to this, I will reply, that I was unwilling to alter the old reading on the authority of a single Ms., if otherwise, if φῶς had once been changed to φως, it was as easy for the common reading to originate from κούκετε βλέπεται φως, as that from the common reading. For this form of expression is obvious enough not only in the tragic, but in the comic writers, in the Attic, in writers of every kind and age. In collecting instances, care must be taken to avoid both εἰ δώσων Hec. 577. and similar expressions, where εἰ is this, εἰ oī, and also κτελεῖται γένη, προδοῦται γένη, which are of a different class. It also sometimes happens, that these expressions are accidentally interchanged. In Plato's Politicus p. 38, for ξυμβάντι the Scholast affords a various reading ξυμβάντι. But how easily, where the difference was so small, might one supplant the other! Over ἀνεστήκει Aristoph. Plut. 738. one of Brunck's Ms. has written ἀνεστηκάς ἦν. The Scholast on Plato p. 71. first cites the Homeric phrase ἡ ἔκων μεθίει, and then adds paraphrastically, καὶ ἔστιν δὲ τοῦδε τοῦδε μεθίων, καὶ μὴ προστεχων τοιν τούν. Iarchus in Philostratus V. A. iii. 17. says τοῦτο Πυγμαλός οἶκεν μεν ὑπογείους, κείσθαι δὲ ὑπέρ τὸν Γαγγῆν, ζωντας τρόπον, δι πάσιν εἴρηται. This passage Eusebius c. Hierocl. cap. 22. thus again quotes: περὶ μὲν τῶν Πυγμαλῶν,

τῶν πραγμάτων τὴν γλῶσσαν ἰσχύει πλέον. 1170
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν.

As δρα εἰν οἰκοῦντες μὲν ὑπόγειαι,
διατρίβεται δὲ ὑπὸ τὸν Γάγγην ποτα-
μὸν ξύντες. (Where ὑπὸ, it seems,
must be read instead of ὑπὸ, and after
ξύντες must be added, τρόπον, δι-
τῶν εἰργασίαι.) Yet who will consider
that Eusebius has restored an Atticism
which had been lost through Philostratus?
Hence I think that in the verse
before us first πάλιν escaped, then, that
some one, to make up the metre,
lengthened λέγει into λέγειν ἐστι.
Something similar is the circumstance,
that in Orest. 1542. the transcriber of
the Harleian Ms. having mistaken εἰ for
εἶ changed δοκεῖς into δοκῶν. If now
any person should accuse me of having
written a long and tedious note, I
plead guilty to the charge. But I am
desirous to show by one example how
much my readers are indebted to me,
not for what I have said, but for what
I have suppressed.

In confirmation of this, only con-
sider, how many words I could have
expended, if the passage of Aristophanes above cited, Pac. 627. 'Εν δίκρ
μὲν οὖν, ἐπεὶ τοι τὴν κορώνεων γε μου
'Εξέκοψα, ήν ἔγω 'φύγευσα κάκεθρε-
ψάμην. Νὴ Δῆ, ω μέλε', ἐνδίκως δῆτα
γ' ἐπεὶ κάμοι τὸν λίθον 'Εμβαλόντες
ἔξιδιμον κυψέλην ἀπώλεσαν: if this
passage, I repeat, I had quoted at
length, and had heaped together all
that might be said, indifferent whe-
ther to the purpose or not.

The troublesome word τὸν affecting
equally the sense and the metre,
Brunck's Ms. and the Ravenna
rightly omit; the second Juntine edition
had long ago omitted it. But
Brunck has erred far from the truth in
settling the verse. Read, transposing
only the particle, Νὴ Δῆ, ω μέλε', ἐν-
δίκως γε δῆτα ἐπεὶ κάμοι λίθον. But
one thing still remains. For if the
article τὸν affects the sense, so does
the article τὴν above, as would also
the addition of it below before ἔξιδιμον κυψέλην. Read therefore, ἐπεὶ
τοι καὶ κορώνεων γε μου. See what I

have said on Med. 675. and adduce
example from the Venetian Schol. N. 513. ἐπεὶ καὶ τοῦ Οὐρούδου δέσποινται
τὸ δόρυ καὶ τοῦ Ὀθρυούτεων. But then this
also Townley's Ms. has ἐπεὶ τοῦ μέλει πάλιν
Οἱ. I might now expatiate longer
on μέλε as being always a disyllable,
never a trisyllable in the Attic; a
dactyl never being admitted except
the Comic writers into trocheia,
cept in the case of proper names; but
on the words ἔκμεδιμον, ἔξιδιμον
ἔξιδιμον. But, reader, I will
you and your time." Porson.

1162. "συντιθεὶς Stobæus, lib. I.
incorrectly from 1166. where συντιθεῖς
is found in M." Porson.

1164. "δεῖ Stobæus. Pierson
Mœris p. 231. has rightly determined
that the penultima of this word is
mon. But lest any scurra or
phantā should exult over the manus
Pierson, in assigning a penultima to
disyllable word, I will transcribe
passages from Latin Grammarians.
Valerius Probus i. p. 1412, 21. Si
rero prima verbi syllaba in penultima
loco fuerit, pro natura sui longe
nitur, UTINAM CLAMEM, UTINAM PET-
NEM. 1414, 15. Persona prima pro
nultimam syllabam in aliquibus est
longam recipit, ut, DUCOR, CLAMOR;
si tamen prima verbi syllaba fuerit
Priscian vi. p. 716, 21. Ideo assimi-
(mus) quia non poterat uocatis pro
nultima produci, vocati altera con-
quente." Porson.

δ δ' ἀεὶ ξυντυχῶν, whoever happens
to associate with them, every one who
associates with them. When δεῖ
this force it generally is situated be-
tween the article and a participle, per-
haps always in prose writers. Herod.
vi. 58. φάμενοι τὸν ὄστατον δεῖ ἀντε-
νόμενον βασιλήων, τοῦτον δὴ γενέτε-
ται αἱριστον. Thuc. ii. 11. ἀπὸ δεκατε-
τῶν ἀεὶ προεστώτων. The Poets do
not confine themselves to this order:
Æsch. Prom. 973. θῶπτε τὸν κρατοῦν
ἀεὶ, unumque regnante, whoever
happens to be in power. Eur. Hipp.

Ἐτ αὖ πονηρὰ, τοὺς λόγους εῖναι σαθροὺς,
ταὶ μὴ δύνασθαι τὰδικὸν λέγειν ποτέ.

τὴν παροῦσαν κατθανεῖν τελεῖσαν ψῆφ' ὑπέρ σου, for *τὴν ἀεὶ παροῦσαν* Monk's note. Cicero has *immissus* (Grecism), in *Verr.* 5, 12. *Sicunt semper pratores.*

τοῖς σαυτοῦ κακοῖς, in conce- of; see this use of the dat. in 149. It does not depend on *ταὶ*, as Musgr. interprets. Comp. *Potes.* fr. 3. "Οστις δὲ πάσας
εἰς φέγει λόγῳ Γυναικας ἔξης,
δοτι, καὶ σοφός. Πολλῶν γὰρ
τὴν μὲν εὐρήσεις κακήν, Τὴν δὲ,
αὔτη, λῆκον ἔχουσαν εὑρενές.

ii. "μέμφαι Stobaeus in Grotius's better μέμψη in the rest, at the first of Gesner, which I

But nearly half the Mss. μέμφη, which is altogether into-
It is right to say μὴ μέμφου,

μέμψη, but not right to say μὴ

A slight error in Aristoph.

1163. "Ταῦτα δὲ μὴ σπένδησθε, for

μέμψη, and in Eur. *Iph.* A. 1152.

μέμψη λέγων, for μὴ κάμης, has

all editors. With respect to

it is not decidedly a solecism,

such rare occurrence, that

Garians have noticed few similar

es, and thos. as very remarkable.

μὴ ψῆψον *Taenoph.* 877. is

by Herodian p. 479, ed. Piers.

v. *Ψεῦσον*, Schol. *Venet* II.

(where μὴ εἴθεο) Schol. *Hec.*

and from thence *Gregorius* p. 7.

μέμψη from *Thugenides*, an ob-

longic writer, is cited by Photius

αἴδας; from the Peleus of So-

by the St. German grammarian

and Brunck. Observe now

the error begets another. Piers

Iris p. 344. "Μὴ ψεῦσον, et

apud *Aristophonem* et *So-*

phant plurima." The same

be repeated on Herodian. And

the instance only is found of

mention in Aristophanes, and

so in Sophocles. For the one

Koen has produced from Ari-

Lysistr. 1033. amounts to no-

thing. Brunck has properly

edited from two Mss. μὴ φιλήσῃς. Another has οὐ φιλήσεις. Would you know, whence φιλήσεις originated? In the first Joint ne edition 1515, the former Basil, the Venetian of Zanetti, and others, is edited μὴ φιλήσης tollidem literis, and this same reading Sigismundus Gelenius intended to keep in the second Basil edition. But the printer in expressing the final syllable by an abbreviation of this kind (s), which ought to represent ης, made use of a character so badly made, that unless looked at attentively, it may easily be taken for an accent turned the wrong way. But since a mark of the latter kind denotes ον, Albinus Portus, a man of all others incompetent to the task that he undertook, corrected φιλήσεις. Had he however looked at the word a little more carefully, and seen an accent placed on the penultima, he might have restored φιλήσῃς to the true reading." Porson.

1167. "I have restored, however corrupt it may be, the reading of Aldus, of all the Mss. and of Stobaeus lxxix. p. 289. ed. Grot. Musgrave has edited οὐδὲν εἰσ', who is followed by Brunck Beck al μὲν οὐκ. Perhaps this verse is sound, and we ought to read in the next, with Reiske, τῶν καλῶν. I leave to the reader his free choice of all these. ["Choose none of them: the common reading is best: the sense is: *alio iuridice premuntur, cum sint innocentissimi*. Eur. Med. 305, will illustrate this place." Schaf.] The objection of Hermann to Reiske's emendation is not without weight, that καλῆ can hardly be applied to a woman, unless in reference to her personal charms. [Hermann reads al δὲ οὐκ εἰς δριθεὶς τῶν κακῶν πεφύκασεν.] Therefore I now rather prefer to read, adopting in part the conjecture of Musgrave, τολλαῖ γάρ al μὲν οὐδὲν εἰσ' ἐριψθετος. Transcribers often reject and often add pronouns without cause. Brunck has well restored ήμᾶς, which had been left out, to Sophocles Electr. 1403. In-

σοφοὶ μὲν οὖν εἴσ’ οἱ τάδ’ ἡχριβωκότες,
ἀλλ’ οὐ δύναιντ’ ἄν διὰ τέλους εἶναι σοφοί, 1
κακῶς δ’ ἀπώλοντ’· οὐ τις ἐξήλυξε πω.
καί μοι τὸ μὲν σὸν ὅδε φροιμίοις ἔχει·
πρὸς τόνδε δ’ εἴμι, καὶ λόγοις ἀμείψομαι.
Ὥς φῆς, 'Αχαιῶν τόνος ἀπαλλάσσων διπλοῦ,

vernizius has badly edited from the Ravenna Ms. Aristoph. Nub. 1448. (1458.) 'Ημεῖς ποιοῦμεν ταῦθ' ἐκδοτοῦ', δυτιν' ἀν Γνῶμεν, for 'Ἄει ποιοῦμεν, as is evident from v. 1279. (1282.) of the same play, and from my note on Eur. Phoen. 1422. Neither is ἡμᾶς for ἀλλῶς above 487. in my opinion, to be despised.' Porson. Blomfield in his remarks on Matth. Gr. Gr. § 358. adduces this as an instance of a figure termed by the grammarian Lesbonax τὸ σχῆμα Ἀττικόν: in which the nominative is used for the gen., as in the following instances: Od. M. 73. οἱ δὲ δύο σκύπελοι, δ μὲν οὐρανὸν εὐρὺν ἴκανει. Thuc. i. 89. οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσσαν, δλίγαι δὲ περιῆσσαν. Virg. Aen. xii. 161. Inter ea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Aeneas. But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic: πολλαὶ, αἱ μὲν, αἱ δὲ being used for πολλαὶ μὲν, πολλαὶ δέ: cf. 1133. See Viger's Idioms, i. 4. nn. 7. 8.

1168. εἰς for κατὰ, as Hermanū remarks on Viger p. 597. ed. Lond. 1824. Cf. Hec. 782. Electr. 1054. οὐδὲ εἰς ἀριθμὸν τῶν ἀμῶν ἥκει λόγων.

1171. 'χρήστ' ἔδρασε is cited by the Scholiast on Aristoph. Plut. 143. for the rule of accentuation. What he quotes on the same place, δεν' ἀττα, is from Ran. 956." Porson. See the note on 768.

1172. σαθρὸς from σῆθω, cribro, ad cribri modum rimosus, as σαπρὸς from σῆπω. Schneider refers it to σῆς, σητὸς, a moth. Musgrave observes that it is applied properly to earthen vessels, which have a flaw in them: Plato Theæt. p. 131. διακρούοντα, εἴτε ὑγιὲς,

εἴτε σαθρὸν φθέγγεται.

1174. There are indeed sophis here laid down accurate rules of attainment of this purpose.

1175. "δύνανται Ald. and most MSS. δύναντ' ἀν a Leyden Ms. on the authority of Valck. Hippol. 294. in a verse of Eupolis in Harpo v. Μεῖον, where MSS. give Λόσπερ μειαγωγὸς ἔστιων, J. Gr. has happily corrected, Δέναν Porson.

1176. "ἀπώλοντο κοῦτις Ald. most MSS. One (K.) but of recent date, ἀπώλοντ' οὗτις, which and after him, Musgrave and I have edited. Yet Brunck δλοντο, because forsooth he: the absurd canon respecting the omission of the augment. No manner of speaking more abrupt above 653. 654." Porson. The last cites Hesiod ('Erg. i. 215. δὲ πέρ θύριος ἵσχει 'Εσ τέλος θῦσα.

1177. Paraphr. Καὶ τὸ μὲν τῇτοι δ πρὸς σὲ λόγος, οὕτως μειται ἐν προοιμίοις.

1179. "Ald. πῶς φῆς, and thenerally. But Brunck's Ms. in Ms. Reg. Soc. as a various reading φῆς, which I have received. A change in speaking occurs in Soph. Col. 1354. (δι γ', δ κάκιστε, σι καὶ θρόνους ἔχων.)" Porson. "signifying to deliver take a gen. thing. Herod. v. 62. τυράννων πάθησαν αἱ Ἀθῆναι. Eur. Hipp. σὲ τοῦδ' ἐλευθερῷ φόνου, I clea Od. E. 397. ἀσπάσιον δὲ πραθεοὶ κακότητος ἔλυσαν. Hesiod 528. ('Ηρακλῆς Προμηθέα) έδυσφροσυνάων. Eur. Phœn. 1028 τὴνδ' ἀπαλλάξω χθόνα: and p

Αγαμέμνονός θ' ἔκατι, παιδί ἐμὸν κτανεῖν. 1180
 Ἑλλή, ὁ κάκιστε, πρῶτον, οὐποτ' ἀν φίλον
 τὸ βάρεβαρον γένοιτ' ἀν "Ελλησιν γένος,
 οὐτ' ἀν δύνατο. τίνα δὲ καὶ σπεύδων χάριν
 πρόθυμος ἥσθα; πότερα κηδεύσων τινὰ,
 ἢ ξυγγενῆς ἄν, ἢ τίν' αἰτίαν ἔχων; 1185
 η σῆς ἐμελλον γῆς τεμεῖν βλαστήματα,
 πλεύσαντες αὖθις; τίνα δοκεῖς πείσειν τάδε;
 ὁ χρυσὸς, εἰ βούλοιο τάληθη λέγειν,
 ἕκτεινε τὸν ἐμὸν παιδα, καὶ κέρδη τὰ σά.
 ἐπεὶ δίδαξον τοῦτο πᾶς, ὃτι ηὔτυχει 1190
 Γροία, πέριξ δὲ πύργος εἴχετι πτόλιν,
 ἐζη τε Περίαμος, "Ἐκτορός τι ηὔθει δόρυ,
 τι δ' οὐ τότι, εἴπερ τῷδε ἐβουλήθης χάριν
 θέσθαι, τρέφων τὸν παιδα, καὶ δόμοις ἔχων,
 ἕκτεινας, ἢ ζῶντι ηλθες Ἀργείοις ἄγων; 1195
 ἀλλ' ηνίχη ημεῖς οὐκέτι ημεν ἐν φάσι,
 καπνῷ δὲ σῆμαν ἀστυ πολεμίων ὅπο,

^a with transposition, Hec. 1187
 1179) δε φῆς 'Αχαιῶν πόνου ἀπαλλα-
 πων διπλοῦν—παιδί ἐμὸν κτανεῖν,
 ἀπαλλάσσων 'Αχαιῶν πόνου δι-
 ὄ." Math. Gr. Gr. § 331. Cf. Hec.
 1323.

180. ἔκατι. The Attics use the fol-
 lowing Done forms. Ἀθάνα, δαρὸς,
 τι, κυναγὸς, ποδαγὸς, λοχαγὸς, ξε-
 πος, δπαδὸς, κραρε: see Porson Or.
 1323.
 187. " πείθω is found with two
 us. Herod. i 163. ὡς τοῦτο οὐκ
 θε τοὺς Φωκαιέας. λεπ. Hier. i. 16.
 νδγ' οὐκ ἡτι πεισται ἀνθρώπων
 ηνα, ὡς κ. τ. λ. Hence πειθεσθαι τι.
 od. v.l. 81. Οἱ πλεῦνες τῶν στρα-
 τῶν οὐκ ἐπειθουτο τὰ ἔξαγγελθέντα.
 c. ii 21. διδ δὴ (τιλγ. δὲ) καὶ ἡ
 ἡ αὐτῷ (Πλειστοάνακτι) ἐγένετο ἐκ
 ἀρτης, δόξαντι χρήμασι πεισθῆναι
 ἀναχώρησι." Math. Gr. Gr. §

1190, "Aldus who in v. 19, above
 had edited ηὔτυχει, here and below
 1210 has ηὔτυχει." Porson.

1193. χάριν θέσθαι, to confer a fa-
 vor: El. 61. ἐξέβαλέ μι σίκων, χάριτα
 τιθεμένη πόσει. In 887. we have the
 phrase δοῦναι χάριν.

1196. οὐκέτι ημεν ἐν φάσι, Paraphr.
 οὐκέτι ὑπήρχομεν ἐν εὐτυχίᾳ ἐν τῷ
 ξῆρῳ. another gloss has οὐκέτι ἐξώμεν,
 which is more correct: Heenba aliudes
 to Priam and the rest of her family.
 Εἶναι ἐν φάσι is opposed to εἶναι ἐν
 Αἴδου. Thus above 166. οὐκέτι μοι
 Bios ἀγαστὸς ἐν φάσι. Eur. Phoen.
 1296. ήν μὲν φθόσω Παῖδας πρὸ λόγ-
 χης, δόμῳς ἐν φάσι βιος Θανοῦσι δ'
 αὐτοῖς ξυνθανοῦσι κείσομαι, where Bios
 ἐν φάσι and ξυνθανοῦσι are opposed.

1197. "Thus Ald. Others have first
 καπνὸς, then σῆμαν, or σῆμην." Por-
 son. The better reading seems to be
 ξυνθημένε, as in Heracl. 830. 'Εκεὶ δ'

ξένον κατέκτας σὴν μολόντ' ἐφ' ἔστιαν;
 πρὸς τοῖσδε νῦν ἄκουσον, ὡς Φανεῖ κακός.
 χρῆν σ', εἴπερ ἥσθα τοῖς Ἀχαιοῖσι φίλοις, 120
 τὸν χρυσὸν, ὃν φῆς οὐ σὸν, ἀλλὰ τοῦδ', ἔχειν,
 δοῦναι φέροντα πενομένοις τε καὶ χρόνοι
 πολὺν πατρώας γῆς ἀπεξενωμένοις.
 σὺ δὲ οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
 τολμᾶς, ἔχων δὲ καρτερεῖς ἐτ' ἐν δόμοις. 12
 καὶ μὴν τρέφων μὲν, ὡς σε παῖδ' ἔχρην τρέφειν,

ἔσθιμην δρυιον Τυρσηνικῇ Σάλπιγγι, which will illustrate the construction of our line: *ἔσθιμην* is impersonal: when a clear signal was given with the Tyrrhenic trumpet: καπνῷ answers to σάλπιγγι: *ἔσθιμην* δὲ καπνῷ θότυ ὑπὸ πολεμίων (*εἶναι*). This use of σημαίνω is frequent in Xenophon: e.g. Anab. iii. 4, 3. *'Ἔσθιμην τοῖς Ἑλλησι τῇ σάλπιγγι:* sometimes *τῇ σάλπιγγι* is omitted: *ibid.* ii. 2. ἐπειδὰν δὲ σημήνῃ τῷ κέρατι ὡς ἀναπαύεσθαι, cum signum datum fuerit: and again i. 2, 17. ἐπει ἔσάλπιγξε, προβαλλόμενοι τὰ δπλα ἐπήσαν: unless, as Elmsley suspects, this *ἔσάλπιγξε* originates in a gloss upon *ἔσθιμην*; as may be the case with the addition *τῇ σάλπιγγι* in the passage first quoted.

1199. πρὸς τοῖσδε, besides this. "φανῆς G. N, which being admitted, ὡς would be for *Iva*." Porson.

1205. τολμᾶς, have the resolution. On the different senses of τολμᾶ, see Monk on Eur. Alc. 285. In general it corresponds to the Latin *sustineo*, Anglice to *endure*. Here it signifies to prevail upon yourself. Hom. Od. A. 172. οὐδὲ δν νίδν *"Ἐτλη ἔσαντα ἰδεῖν,* οὐδὲ προτιμυθῆσασθαι. Monk compares the Latin *possidere*. Virg. Æn. ix. 481. tune, illa senectæ Sera inesse requies, potuisti linquere solam, Crudelis? xi. 306. quos nulla fatigant Prælia, nec victi possunt absistere ferro.

ἔχων καρτερεῖς, you persist in keeping. "Verbs which express a continuance, διατελέω, διαγίγνομαι, διάγω,

have the verb of which they ex the circumstance in the partic Herod. i. 32. *"Οσ δν αὐτέων (τὸν θῶν) πλεῖστα ἔχων διατελέη,* conti to have. Xen. Apol. S. 3. οὐδὲν διαγεγένημαι ποιῶν. Thuc. vii. 3. Συρακούσιοι ἐπὶ πολὺ διῆγον τῆς ἡ πειρώμενοι ἀλλήλων. Thus also 326. ήματα δ αἰματόεντα διέτρ πολεμίζων. Eur. Or. 1678. ή δά σε μυρίοις Πόνοις διδοῦσα δεῦρ' ἀνυσε." Matth. Gr. Gr. § 552.

1206. "καὶ μὴν τρέφων μὲν πο ὡς σ' Ms. Reg. Soc. which wou be amiss, if others coincided. founded upon the reading of F M. παῖδ' ὡς σ' ἔχρην. Thus the of the words would be more clea ther would the particle be in force, since the Attics so freq add γε after καὶ μὴν, οὐ μὴν, etc. but with something interi See my note on Phœn. 1638. At Nub. 874. Καίτοι ταλάντου τοῦ θευ *"Τπέρβολος.* Thus almost a and Suidas v. Τάλαντον. But the Suidas v. *'Αναπειστηρίαν* has The Ravenna Ms. after καίτι γε. Read therefore, τοῦτο γ *"Τπέρβολος.* This particle is ver dropt, in no case oftener tha οὗτος and δδε. Brunck has preferred τοῦτο γ' ἐπέτρεπον π Plut. 1078. (1079.) In Nub. has rightly restored Οὗτοί γ' δ'; but a little previously 189. faultily edited τοῦτ' ἔτι φροντί stead of τοῦτο γε φρ. At 1

Γάσας τε τὸν ἐμὸν, εἶχες ἀν καλὸν κλέος..
· τοῖς κακοῖς γὰρ ἀγαθοὶ σαφίστατοι
Φίλοι· τὰ χρηστὰ δ' αὐθ' ἔκαστ' ἔχει φίλους.

* * δ' ἐσπάνιζες χρημάτων, οὐδὲ ηὔτυχει, 1210

Πηγαυρὸς ἄν σοι παιᾶς ὑπῆρχ' οὐμὸς μέγας·

· οὐδὲ οὗτ' ἔκεινον ἀνδρὶ ἔχεις σαυτῷ φίλον,

Χρυσοῦ τὸ ὄνησις οἴχεται, παιδές τε σοὶ,

Φιλός τε πράσσεις ἀδε. σοὶ δὲ ἐγὼ λέγω,

Αγάμεμνον, εἰ τῷδε ἀρκέσεις, κακὸς φανεῖ. 1215

Μήτ' εὐσεβὴ γὰρ, οὔτε πιστὸν οἷς ἔχρην,

Μήχοσιον, οὐ δίκαιον εὖ δράσεις ξένον·

κατὸν δὲ χαίρειν τοῖς κακοῖς σε φίσομεν

τοιοῦτον ὄντα· δεσπότας δὲ οὐ λοιδορῶ.

. φεῦ, φεῦ· Βροτοῖσιν αἱ τὰ χρηστὰ πράγματα 1220

χρηστῶν ἀφορμὰς ἐνδίδωστ' αὐτὶ λόγων.

μη. ἀχθεινὰ μέν μοι, τὰλλοτρια χρίνειν κακά·

οἵμως δὲ ἀνάγκη. καὶ γὰρ αἰσχύνην φέρει,

πρᾶγμα ἵσ χέρας λαβόντι ἀπάσασθαι τόδε.

I have substituted τοῦτο γ' ἐπι-
χετε, but the true reading is
τοῦτο γε, which being corrupted at one
time into τοῦτο γε, at another into
τοῦτο γέ, has been the occasion of this
discussion. In Soph. A. 969, the cor-
ruption, τι δῆτα τυῦτε γ' ἀγγελφεν δη-
μα, will, I think, be obvious to
any one." Porson.

208. Cf. Orest. 418. δρομα γὰρ,
· οὐδὲ ἔχουσιν οἱ φίλοι, Οἱ μὴ πο-
τικοὶ ευμφοραὶ δύτες φίλοι. Ennius
C. de Amic. 17. Amicus certus
incertus cernitur.

209. Cf. Ovid Trist. i. 8, 5. Donec
multos numerabis amicos.
Pr. xix. 4. wealth maketh many
friends.

, "El with the indic., and in
inclus on the optative, with τιν, when the condition contains a de-
finitely expressed case, and the

conclusion is accompanied by the ex-
pression of a mere conjecture, or con-
tains a consequence which is merely
possible or probable." Matth. Gr. Gr.
§ 524. In this case εἰ is equivalent to
suppose. Thus Demosth. Olynth. 1. Εἰ
μὲν γὰρ ὅφει ἡμῶν πειθόντες μνεῖλοντι
τὸν πόλεμον, σφαλεροὶ σύμμαχοι καὶ
μέχρι τον ταῦτ' ἂν δημοκράτες ἡσαν
ἴσως. ibid. Εἰ γὰρ τὴν αὐτὴν παρειχό-
μεθ' ἡμεῖς καὶ ὅπερ ἡμῶν αὐτῶν προδι-
μίαν, ἢνπερ ὑπὲρ τῆς Εἰβιέων ποτη-
ρίας, εἴχετο ἡν Ἀμφίπολιν τότε.

1220. Dr. Brasse on Soph. C. Ed. C.
206, 954. has remarked that the in-
terjection φεῦ, φεῦ, is not confined to
sorrow; but is used to indicate also
surprise, wonder, triumph, or admira-
tion. Here it expresses surprise that
Hecuba should have such powerful
arguments in defence of an atrocious
act.

ἴμοι δ', οὐ εἰδῆς, οὐτ' ἐμὴν δοκεῖς χάριν,
οὐτ' οὖν Ἀχαιῶν, ἀνδρός ἀποκτεῖναι ξένου,
ἀλλ' ὡς ἔχης τὸν χρυσὸν ἐν δόμοισι σοῖς.
λέγεις δὲ σαυτῷ πρόσφορός, ἐν κακοῖσιν ὅν.
τάχ' οὖν παρ' ὑμῖν ράδιον ξενοκτονεῖν.
ἡμῖν δέ γ' αἰσχρὸν τοῖσιν "Ελλησιν τόδε.
τῶς οὖν σε κρίνας μὴ ἀδικεῖν Φύγα Φόγον;
οὐκ ἀν δυναίμην. ἀλλ' ἔτει τὰ μὴ καλὰ
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Πο. οἵμοι, γυναικὸς, ὡς ἔοιχ', ήσσώμενος
δούλης, ὑφέξω τοῖς κακίσιν δίκην.

Αγαρ. οὐκουν δικαίως, εἴπερ εἰργάσω κακά;

Πο. οἵμοι τέκνων τῶνδ', ὄμράτων τ' ἐμῶν, τάλας.

1229. A very opposite character is attributed to them. "The barbarian Thracians, enemies of science and useful industry, votaries of the horrid imaginary deities of war and rapine, held, in opposition to the Greeks, principles of the purest morality and humanity, and carried them in practice even to excess. 'Charidemus knew,' says the same great orator (Demosthenes) who has reported with complacency the murder of Cotys, and the honors granted by the Athenians to his assassins, 'that, had Miltocythes been surrendered to Kersobleptes, his life would have been secure: because the law of the Thracians forbids to kill one another. The Thracians, it appears, not only abhorred that flagitious and base assassination, so familiar among the most polished of the Greeks, but all killing of those who had been once admitted to friendship; so that even treason against the state did not, in their idea, justify capital punishment.' Mitford's Hist. of Greece, Vol. vii. p. 418.

1231. μὴ ἀδικεῖν, not μὴ ὀδικεῖν. Elmsley in Eur. Heracl. 460. writes μὴ ἀμαθεῖ: his note is worthy of attention: "Quæ hic μὴ ἀμαθεῖ habent

editiones omnes, infra v. 882. μή τίσασθαι plene scriptum exhibent nuntiadūm puto, μάμαθεῖ, μὰν σθα. Signum elisionis in his habere non debet. Nullam enim lem in initio vocis elidunt Atticū E, eamque tantum in certis quib[us] vocibus. Μὴ ἀδικεῖν plene scribat Aldus in Hec. 1231. μὴ Androm. 809. μὴ ἀδικεῖ Cycl. 21 ἀποδέξηται Hel. 838. μὴ ἀποδέσι 1017. Tafia in codd. plerumque scripta exhiberi auctor est Vnarius ad Hippol. 996."

1236. "Beck attributes this to Hecuba. Aldus οὐκοῦν. To H also it is given by the Scholiū Homer, in Townley's Ms., if the reading is correct, Il. N. 154. δεῖ σα κόδι, ἀντὶ τοῦ ἐπεί· ὡς τὸ χρῆ δεῖ πέφυκας· καὶ δὲ Εὐριπίδης οὐκ οὐρ εἴργασται τάδε——But εἴργασται be read; with respect to τάδε I decide. We may observe by the way that χρῆ in Phœn. 84. is defendable this scholium." Porson. εἰ δὲ occurs in Med. 766. τί δῆτ' έλέξον, εἰ θέμις κλύνειν. Cf. 784.

1238. "Ald. and edd. τί δέ MSS. give τί δέ έμε, or τί δέ με: με Brunck. Some editors add 1

- κ. ἀλγεῖς τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν δοκεῖς;
 δ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὁ παιοῦργε σύ.
 ε. οὐ γάρ με χαίρειν χρή, σὲ τιμωρουμένην; 1240
 θ. ἀλλ' οὐ τάχ', ἦνίκ' ἀν σε ποιτία νοτίς—
 ε. μῶν ναυστολήσῃ γῆς ὄρους Ἐλληνίδος;
 δ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.
 ε. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;
 δ. αὐτὴ πρὸς ἴστὸν ναὸς ἀμβήσει ποδί. 1245
 ε. ὑποκτέροις νάτοισιν, ἥ ποιώ τρόπῳ;
 δ. κύων γενήσει πύρσ' ἔχουσα δέργυματα.
 ε. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;
 δ. ὁ Θρηξὶ μάντις εἶπε Διόνυσος τάδε.
 ε. σοὶ δ' οὐκ ἔχετεν οὐδὲν ἢν ἔχεις κακῶν; 1250
 δ. οὐ γύρος ποτ' ἀν σύ μὲν εἴλεις ὡδε σὺν δόλῳ.
 ε. θανοῦσα δ' ἥ Σωτ' ἐνθάδ' ἐκπλήσσω βίον;

η παιδός. Aristophanes in *Julius* η παιδός. Aristophanes in *Julius* viii. 13. εἰ μοι κράτιστός ἐστιν τὸ Θησεῖον δραμεῖν. 'Εκεῖ δ' ἔως ἂν ποτε εὑραμέν, μένειν. Erase δεστιν, read with Brunck ἡμῖν for εἰ μοι. This play 386. over ἡμῖν the Ms. has ἀντὶ τοῦ ἐμὲ, and C. in the same line. You see therefore how easily they change places. On the contrary Sopha. Cl. d. Γ. 847. Triclinius, through ignorance of the metre, has εἰς ἡμᾶς δέπον. 'Εμὲ, which old editions of the Tragedian have, tell as three editions of Suidas v. Βαστεῖος, Portus and Kuster have read." Porson. "I would point the thus: τι δ'; ἡμᾶς παιδός—; τι δὲ; frequently put absolutely, when their interrogative follows. Orest. 9. τάμα δ' οὐχὶ τλήμονα;" Schaeff. 147. "The same prophecy had given elsewhere by Euripides, who quoted by Plutarch de Is. et Osir. 79. E. 'Εκάτης ἄγαλμα φωσφόρου ἔσται. He is ridiculed by Aristophanes in Eostathius on Od. Γ. p. 1, 36=127. 17. καὶ κῶν διερίχο· 'Εκάτης ἄγαλμα φωσφόρου γενήσοται. Eurip. Hec.

μαι." Porson. Ovid's account of Hecuba's transformation is different; Met. xi. i. 565. Clade sui Thracum gens irritata tyranni Troada telorum lapidumque incessere jactu Cœpit: at hæc missum rauco cum murmure saxum Morsibus insequitur: rictuque in verba parato Latravit, conata loqui: locus extat, et ex re Nomen habet, viz. Cynocephala. Cic. Tus. iii. Hecubam autem putant, propter animi acerbitatem quandam et rabiem, singi in canem esse conversam.

1249. Herodotus vii. 111. mentions an oracle of Bacchus among the Satrai, a people of Thrace. Comp. Eur. Bacch. 294. Μάντις δ' οἱ δαιμῶν δδε τὸ γὰρ Βακχεύσιμον Καὶ τὸ μανιῶδες, μαντισθῆν πολλὴν ἔχει. Cf. Orest. 357. δ ναυτίλοισι μάντις.

1251. Οὐ γὰρ κ. τ. λ. The Paraphrast well supplies. οὐκ ἔχρηστ δηλούστι, οὐκοτε γὰρ κ. τ. λ. An ellipse of a sentence is very frequent before γὰρ: thus above 1240. χαίρω is to be understood.

1252. "Sic" Ald. and MSS. which is evidently wrong: Brunck and Ammon

- Πο. θανοῦσα τύμβῳ δ' ὄνομα σῷ κεκλήσεται—
 Εκ. μορφῆς ἐπωδὸν ἡ τι τῆς ἐμῆς ἔρεῖς;
 Πο. κυνὸς ταλαιόνης σῆμα, ναυτίλοις τέκμαρ. 1255
 Εκ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.
 Πο. καὶ σήν γ' ἀνάγκη παιδα Κασάνδραν θανεῖν.
 Εκ. ἀπέπτυσ' αὐτῷ ταῦτά σοι δίδωμ' ἔχειν.
 Πο. κτενεῖ νιν ἡ τοῦδ' ἄλοχος, οἰκουρὸς πικρά.
 Εκ. μήπω μολείη Τυνδαρὶς τοσόνδε παιᾶ. 1260

have introduced *μόρον* into the text. But *μόρος* in the Tragedians generally signifies *death*. Musgrave's conjecture therefore seems better, *μόρον*, which he supports by the same variation in Soph. Antig. 83." Person. Schäfer considers the passage correct as it stands, and renders thus: *Finimur vitam, quam homo vixi, sic, ut mortua canis sim, an ut viva?*

1253. "σὸν Aldus. But σῷ three Ms. according to Musgrave, Mosq. 2. N. In Aug. 2. it is omitted." Person.

ἴνομα—κεκλ. Comp. Virg. Aen. vi. 693. *nomen dicere priores Ortygiam.* Livy i. 1. Ascanium parentes *dixerunt nomen.*

1254. "ἢ τῇ Ald. [Cf. 909.] Reiske's conjecture is ingenious, ἢ τύχης ληῆς ἔρεῖς; In the following verse some MSS. have τέκμαρ." Person. ἐπωδὸν τὸ Schol. explains by *ἐπάνυμον*. I find no passage that defends this interpretation, which would require the dat.; ἐπωδὸς in every place quoted in the new ed. of Steplens's Thesaurus is a substantive, synonymous with γόης, *incantator, præstigiator*. If we read the line according to Reiske's conjecture, μορφῆς ἐπωδὸν ἢ τύχης ἐμῆς ἔρεῖς; we may construe thus: *are you going to tell me of any one who can charm away my transformation?* meaning that otherwise he might as well be silent. This ironical sense, I think, agrees better with the style of Hecuba's questions, than a serious one as to the kind of name which was to be

given to her tomb. "Ἐρῷ is always future in the Tragedians. I mention this, because Musgrave translates ἔρεῖς, *dictis.*

1257. "γ' is omitted by a ms. MSS. as also δ' 1248. badly. The addition of γ' here is right, as in 1261." Person. See the note on 770.

1258. ἀπέπτυσα. Ραμψίτης, καταφρογὴ τῶν σῶν μαυτευμάτων. This use of the word arose from the custom of spitting thrice to express denunciation of the speaker and his sentiments: the nor. form is in use because the act is preceded. Theocrit. vi. 39. ὃ μὴ βασκανθώ δὲ, τρις εἰς ἐμδὺ ἐπτυσα κόλπουν. Eur. Hipp. 610. TR. οὐ πᾶς, τι δρόσεις, τὰς φλοις διεργάσει. ΙΠ. ἀπέπτυσ' οὐδεὶς δόκος ξετι μοι φίλος. Iph. A. 874. Πῶι; ἀπέπτυσ', οὐ γεραῖς, μῆθοι. Hel. 672. Ἀπέπτυσα μίν λόγον. Observe that in the two latter passages the γ' is supplied. Compare Catull. 50, 14. *precisque nostras, Oramus, cave, drapulas, ocella.* Ovid. Rem. Amor. 123. *Respiquit atque odio verba inuenit labiat.*

ἀντφ ταῦτα—ἔχειν. Comp. Theocrit. vi. 23. — αὐτὰρ δὲ μάντις δὲ Τηλεμός έχθρ' ἀγορεύων, 'Εχθρὰ φέροι ποτοίκοι, δπως τεκεσσοι φιλάζει.

1260. "Any one would be led to conjecture μήποτε for μήπω. But the Attics sometimes use μήπω in the same sense, as it were by the ligature λι·στης. Sophocles Electr. 403. Οὐ δῆτα μήπω νοῦ τοσάνδρ' εἶην κενή, cited by Suidas τ. Κενέδη." Person.

Πο. καῦτόν γε τοῦτον, πέλεκυν ἐξάρασ' ὅν.

Αγαμ. οὗτος σὺ, μαίνει, καὶ κακῶν ἔρας τυχεῖν.

Πο. κτεῖν, ὡς ἐν Ἀργει φόνα λουτρά σ' ἀναμένει.

Αγαμ. οὐχ ἔλξειτ' αὐτὸν, δμῶες, ἐκποδὼν βίᾳ;

Πο. ἀλγεῖς ἀκούων. Αγαμ. οὐκ ἐφέξετε στόμα; 1265

Πο. ἐγκλείστ· εἴρηται γάρ. Αγαμ. οὐχ ὅσον τάχος

νῆστων ἔρημων αὐτὸν ἐκβαλεῖτε ποι,

ἐπείπερ οὕτω καὶ λίαν θρασυστομεῖ;

Ἐκάβη, σὺ δ', ὁ τάλανα, δικτύχους νεκροὺς
στείχουσα θάπτε· δεσποτῶν δὲ ὑμᾶς χρεών 1270

σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πνοὰς
τοῦς οἴκον ἥδη τάσδε πομπίμους ὄρῶ.

εἰ δὲ ἐς πάτραν πλεύσαιμεν, εῦ δὲ τὰν δόμοις
ἔχοντ̄ ἴδοιμεν, τῶνδε ἀφειμένοις πόνων.

Χο. ἵτε πρὸς λιμένας σκηνάς τε, φίλαι, 1275

τῶν δεσποσύνων πειρασόμεναι

μόχθων. στερρὰ γὰρ ἀνάγκη.

1261. "καῦτόν σε M. N. R. as Brunck has edited from his membrane. But in that case the former line must be assigned to Agamemnon. For we must not suppose it to be a similar transition to that above 1179. Καῦτόν δὲ, which Beck has edited, is in many MSS.; but it is wrong, if what I have observed on Orest. 614. respecting Soph. Phil. 1364. (that καὶ δὲ cannot stand in the same clause of a sentence) be correct, as I am persuaded it is. But the reading of Aldus and the Schol. καῦτόν τε comes nearest to the true one, which is afforded by Aug. 3. καῦτόν γε." Porson.

1262. "τι for σὲ E. which is worthy of notice, not of approval. A similar threat occurs in Hel. 1659. which passage, being rather corrupt, I will give at length. 'Αρχόμεσθ' δρ', οὐ κρα-

τοῦμεν. "Οσια δράν, τὰ δὲ ἔκδικ' οὐ. Κατθανεῖν ἔργη λουκας. Κτείνε, σύγγανον δὲ σὴν Οὐ κτενεῖς ἡμῶν ἀκότων, ἀλλ' ἔμ', ὃς πρὸ δεσποτῶν Τοῖσι γενεαῖσι δούλοις εὐκλεέστατον θαυμῖν." Porson.

1267. "τινα Ald. edd. Μία, τον is edited by Ammon, Beck, and Brunck, on the authority of a few MSS. but the other I think better." Porson. See the note on 1048.

1269. "Ἐκάβη, σὲ δὲ Ε. π. τ. λ. Porson on Orest. 613. has remarked, that when the discourse is suddenly turned from one person to another, the name stands first, then the pronoun, next the participle δέ as Soph. Electr. 150. Νιδηη, σὲ δὲ Ε. Κτείνε τέλη θερ. See above 371.

1275. To avoid the *sigmatismus*, Schreber proposes to read λιμένα.

QUESTIONS.

To what period does Porson refer the subscription of the iota?

State the principle of the orthography observed by him in
κάτι, *κάν*, *κάνε*, *κάτα*.

What is the quantity of *ἀεὶ*, *ἰστός*, *ἴωμα*, *λίαν*?

What is objectionable in this line?

γύναι, τό τε λίαν καὶ φυλάσσεσθαι φύγον.

How should the second person of the present and future passive indicative terminate in Attic Greek? What reason has Porson assigned?

What is the rule respecting the augment in Attic Greek? Notice the exceptions, if any.

Give the Attic perfect and plup. of *ἀώγω*; imperf. of *καθέσθημα*, *κάθημα*, *καθεύδω*; and second aor. middle of *ἀνέχω*.

Give Horace's definition of an iambus.

Construct a scale of the feet admissible in iambic metre.

Point out the inaccuracies of the following lines:

τῆς εὐγενελας τοῦνομα τοῖσιν ἀξίοις. Hec. 381.

ἄκαρος εὖνοι' οὐδὲν ἔχθρας διαφέρει.

τηρεῖν μὲν ἐτέρους οἱ γέραντες δυνάμεθα.

χρὴ δέ σε, λαβοῦσταν τὸνδε μόσχον νεαγενῆ :

How is the last corrected by Porson?

What error affects the following verses?

καὶ μὴν φίλοις ἐλεεινὸς εἰσορᾶν ἔγώ.

ἥρεικον· αἱ δὲ κερατηπούμεναι βίᾳ.

ἔκοψε κομμὰν Ἀρειον, εἴτε Κισσας.

εἰπερ φιλόξενος ἐστιν Αλυτόθους βίᾳ.

πάσης ἀπήμον· οὐδὲνος δέχου δὲ σύ.

πρὸς δὲ νέφη δέ οὐδρηλὰ γίγνεται χιών.

ὅσπερ μέγιστον ἵαμα τῶν πολλῶν κακῶν.

οὐκ ἀν γένοιστο ποθ' οὐτος εὐγενῆς ἀνήρ.

κακὸν κακῶς γινέ ἀμοιρον ἐκτρίψαι βίου;

πῶς εἶτας; οὐκ ἀρα δεύτερον δολούμεθα;

τὸν ἀντίπλαστον ἔχει νόμον κεκρηκότων.

State Porson's corrections of the above, and the arguments on which they rest.

What is the exception in favor of the admission of anapests a senarius?

Does this line need correction, and why?

ἔλεξε δ' ὁ θηροκτόνος Ἀρτεμι ταῦ Διός.

What are the principal cæsuras belonging to a senarius? Specify the kinds of each.

Define the *quasi-cæsura*.

What rule of iambic metre is violated by the following lines?

*εἰσῆλθε τοῖν τρισαθλίοιν ἔριε κακή.
φάσμ', οὐ γε μηδ' ὄρωμένου πίστις παρῆν,
στρατὸς περὶ κρυσταλλοπῆγα διὰ πόρον.
ἢ κάρτ' ἀρ' ἀν παρεσκόπειο χρησμῶν ἐμῶν.
καὶ τάλλα πόλλ' ἐπεικύσσαι δίκαιον ἦν.
πῶς δῆτα τοῦδ' ἐπεγγελψεν ἀν κάτα;
πολιότε ἀνὴρ εὐδαιμόνων ἵστι πάρος.*

Mention Porson's corrections.

Define the Pause, and state the rule.

Specify the exception.

Why does the following line require correction?

Φρονεῖς γάρ ηδη κάποσώσατε ἀν πατρός.

How may these instances be rendered conformable to the rule respecting the Pause?

*εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ ποιεῖν.
πᾶς γάρ τις ηδὰ τοῦτο γ' ὑπὸν ἐμπόρων.*

Give Porson's corrections of these verses:

*κρύπτοντα χεῖρα καὶ πρόσωπον τοῦμπαλιν. Hec. 343.
ὦ φίλητος, ήσεις ἀρα σωτὴρ τῷν βλάβης;
νυμῶν, δ, τ' ἐσθλὸς Ἀριάμαρδος Σαρδεοι
πένθος παρασχών. Aesch. Pers. 321.
τὸ μὴ μάταιον δ' ἐκ μετάπων σωφρόνων
ἴτω πρόσωπον ὅμματος παρ' ἡσύχουν. Aesch. Suppl. 206.*

Can you suggest a solution of the difficulty contained in these lines?

*ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ ψαύομεν. Hec. 717.
φεύγει τὸ ταύτης σῶφρον· οὐδὲ ψεύσεται.
καμ' ὡς ἴπεστην θῦμα, κάρτα ψεύδομαι.*

Do these lines contain violations of the same canon?

*ὅποια κισσὸς δρυὸς, δέκας τῆσδ' ἔξομπι. Hec. 398.
τίτας λόγους ἐρυνσιν· ἐν γάρ τῷ μαθεῖν.
τούκεῖθεν ἄλσους, ὦ ξένη, τοῦδ' ἦν δέ τον.*

State the cases in which the fifth foot may be a spondee.

Give the rules of the comic tetrameter catalectic.

What is the measure of the verse termed Εὐριπίδειον τεσσαροσκαιδεκασύλλαβον?

Specify the licences and peculiarities of comic dimeter iambs.

Construct a scale of trochaic metre.

Explain the analogy between an iambic senarius and a catalectic tetrameter trochaic.

Why are these lines wrong?

ωστ' ἔγώ μὲν ἡλέησα κάπομορξάμην ιδών.

ταῦτα μοι διπλῆ μέριμν' ἀφραστός ἐστιν ἐν φρεσι.

What licence is allowed in the case of proper names?

In what case is the second foot of a tragic tetrameter trochaic required to be a trochee?

Specify the distinctions between tragic and comic metre, iambic and trochaic.

Construct a scale of feet for a legitimate system of dimeter anapestics.

What peculiarity is observable with respect to the last syllable of a verse in a system of this kind?

To what other species of verse is this common?

Of what kind is the anapestic measure peculiar to Aristophanes?

State the rules relating to it.

Point out the errors in the following instances, and give Porson's emendations:

τῶν ἀργυρίων· οὐροὶ γὰρ ἵσσαι· λέγουσι δέ τοι τάδε πάντες.

καν μὴ τούτοις ἀναπειθώμεσθα, τὰ παιδάρι' εἰθὺς ἀρέλκει.

ὅστις παρεκινδύνευσεν 'Αθηναῖοις εἰπεῖν τὰ δίκαια.

τὴν τὸν 'Απόλλω, τοῦτο γέ τοι τῷ τυντὶ λόγῳ εὖ προσέφυσας.

εἴτα διδάξας τοὺς Πέρσας μετὰ τοῦτ' ἐπιθυμεῖν ἐδίδαξα.

πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπὸ τῶν πόλεων ἔξαπατῶντες.

ἔστιν διη θῆθις ηγετιν' ἀν ἐνδοθεν οἵστε τ' εἶης διορύξαι.

οἱ δὲ ξύμμαχοι, ὡς ἡ σθωντό γε τὸν μὲν σύρφακα τὸν ἄλλον.

αὐτὸν δῆπας. ὃ μιαρώτατε, τῇ ποιεῖτε; οὐ μὴ καταβήσετε.

μὴ, πρὶν γ' ἄν ἔγώ τῷ βοϊδαρίῳ τῷ 'μὰ πρώτιστ' ἀποδῶμαι.

εὐγ' ἔξεκολύμβησεν ἐπιβάτης, ὡς ἔξοισαν ἐκτίγνον.

ἡν ἔχομεν ὁδὸν λόγου εἰπωμεν, χῶσα τε τοῦς αὐτὸς ἔχει γε.

εἰ γαρ ὁ Πλοῦτος βλέψειε πάλιν, διανείμειε τ' ἵσσον ἐαυτόν.

ὡς οὐ κιθυρῶ. παρὰ τὴν εἰσόδον. οὐδη τὸν μόλις ὄρῳ αὐτάς.

τοῦτο γε τοῦργον ἀληθῶς ἔστιν γενναιον καὶ φιλόδημον.

State some of the licences in the Aristophanic anapestic; and account for them.

What dialect is most usual in chorusses?

Specify the Ionic forms used by the Tragedians.

Are *ēs* and *eis* used indiscriminately by comic writers?

ve by analogy that ἔλευθὸς is not an Attic word.

What are the compounds of κέρας, κρέας, formed?

Which is the correct method of writing, γράμμ' ἔστι, χρεῖ' οὐ γράμμή ἔστι, χρεῖα ἔστι, and why?

Enumerate and define the several species of feet: 1. of two syllables. 2. of three. 3. of four.

Define the terms *acatalectic*, *catalectic*, *brachycatalectic*, *catalectic*.

What is generally meant by a *metre*? Mention the exceptions.

Define a *penthemimer* and *hephthemer*.

State the principal species of metre.

What is a verse termed *ἀσυνάρπητος*?

In what verses is the appellation *Logaædicus* given?

What is the measure of an *ithyphallic*?

What feet are admissible in an *Ionic verse a labore*?

What is the verse termed *Epionic*?

State the licences in an *Ionic verse a labore*.

How is an *Ionic verse a labore* constituted?

Explain the nature of Choriambic metre.

What is meant by an Epichoriambic verse?

How is an antispast composed? Hence deduce the various species of antispasts.

Define the *dochmius*.

What does a *Pherecratean* verse consist?

State the peculiarity in the *Glyconeus*.

What feet are admissible in Pœonic metre?

Define a *versus prosodiacus*.

What is a verse termed *periodicus*?

What is an *iambolegus*?

What are *versus polyschematisti*?

What is a *Glyconeus polyschematistus*?

What are the significations of ἥκω, ἥκον, ἐλήλυθα?

What plays open similarly to the Hecuba?

Who was the father of Hecuba, according to Euripides, Homer, Virgil, and Ovid?

Define the force of the preposition ὑπὸ in ὑπεξέπεμψε.

Are Χερρόνησος, θῆτων, proper tragic forms?

Point out and account for the peculiarity of construction in πετεῖ, ίν' εἰη; and also in μεθῆχ' ίν' ἔχη.

Illustrate the following construction:

πατρώα δ' ἔστια κατεσάφη,

Ἄντος δὲ βωμῷ πρὸς θεοδύτηφ πίττεῖ:

Point out a word in the second line, the orthography of which is objectionable.

Quote Virgil's account of the death of Priam.

State the discrepancies in the several accounts of Euripides, Homer, Virgil, and Ovid, respecting, the death of Polydorus and the circumstances connected with it.

In what consists the singularity of expression in l. 32. τραῖον ἥδη φέγγος αἰωρούμενος ?

Where have Euripides, Ovid, and Virgil, respectively fixed the situation of the tomb of Achilles ?

In what respects is the following line incorrect ?

πρὸς οἶκον εὐθύνοντας εἰναλίαν πλάτην.

Illustrate the figure termed *Σχῆμα συλοικοφανὲς*, or πρὸς τὰ σημαῖνόμενον.

Distinguish between λαβεῖν and λαχεῖν γέρας.

Also between αἴτεω and ἔξαιτέω, φεύγω and ἐκφεύγω.

What is the construction of τυγχάνω, λαγχάνω, κυρέω ?

What cases does ἐκποδῶν take after it ?

What peculiar force frequently belongs to the pronoun δός in the Tragedians ?

Distinguish between πράσσεις κακῶς and ποιεῖς κακῶς.

Define the force of ποτε in interrogations. What Latin word corresponds to it ?

What is the rule respecting the use of the Doric dialect in anapestics ?

Which is preferable, οἶσθ' ὅτι, or ὅτε ? In μέμνησαι δῆθ', δή ἐπὶ στρατιᾶς κ. τ. λ. why cannot ὅτι stand for ὅτε ?

Illustrate and explain the construction σχεδίας, λαίφη προτύνοις ἐπερειδομένας.

What is observable in the use of the term Δαναῶν by Euripides ?

Explain the peculiar sense which πῶλος bears in the Hecuba and other plays.

Distinguish between μαζὸς and μαστός.

Exemplify the construction of l. 143. ἀλλ' οὐ ναοὺς, οὐ πρὸς βωμούς.

Is ἀργὴ in use in Attic writers ?

What is the quantity of ἀπύω ?

Give the derivations of φροῦδος, φροίμιον.

Distinguish between εἶδω, εἶδέω ; ἴδης, εἶδης, εἰδῆς.

State the peculiar application of πτήσω.

Construe accurately : τί τόδ' ἀγγέλλεις ; l. 186.

Illustrate the idiom ἀμέγαρτα κακῶγ.

Explain the force of the pronouns *μοι* and *σοι*, also *michi* in Latin, when redundant.

Point out the inaccuracies of the following line : Aristoph. Av. 277.

- Tis ποτ' ἔσθ' ἡ μουσόμαντις ἄποκος ὅρνις ὀριβάτης;
- How are the particles καὶ μὴν frequently used in the Tragedians?
- Give the significations of κραυθεῖσαν, κραθεῖσαν, κυρωθεῖσαν.
- Explain the Attic idiom: οἶσθ' οὐν ό δρᾶσσον.
- In what case are the Tragedians particularly partial to the article τοῦ?
- Explain and illustrate the use of adjectives followed by a D. : as παρδίας δηκτήρια.
- State the construction of φθονέω. Give a parallel instance of video from Horace.
- How are μέμνημαι, αἰσθάνομαι and similar words construed with participles? Give analogous instances from Latin writers.
- Distinguish between ἀπτω and ἀπτομαι.
- Which is correct, φῆς, or φῆς?
- Which is the Attic form, δύνῃ, δδυνῇ, or δύνῃ, δδυνῇ?
- What are the meanings of τείνει φόρον, and τίνει φόρον?
- What is the construction of ἐργάζομαι, ποιέω, δράω, in Attic writers?
- What is the difference between χρῆ νιν αἴτεῖν, and χρῆν νιν τεῖν?
- What is Dawes's remark on the construction of ἀλιτ in Homer?
- What is the construction of verba signifying *to recollect, to forget, to take any thing from one?*
- Distinguish between φιλόταρτος, φιλόταλος, φιλέλλην.
- Which is the Attic form, Ἀχαικός, or Ἀχαικός?
- Does Homer say βίη Ἰρακληίη, ἥπερ, or ὅσπερ, and why?
- What is the meaning of λέγομαι and λέξομαι in Attic writers?
- Distinguish between αὐτὸς, and ὁ αὐτός.
- Illustrate by parallel instances the pleonasm μακρῶν ὁδυράτον θρίγνοντα.
- Give Dawes's canon respecting the quantity of a short syllable before βλ, γλ, γμ, γν, δμ, δν; and the limitations prescribed by Porson.
- Give instances of participles used for substantives.
- What is the quantity of comparatives in των in Attic and Ionic writers?
- Explain the construction of ἄξιος.
- In what sense is βλέπω frequently used?
- Translate the phrase ἀμαθίαν ὀφλήσσομεν, and give an imitation of this Grecism from Horace.
- Compare the usage of θαυμάζω and miror.
- Is ἥδε altogether a Homeric word?

Which form of the *sor.* pass. is preferred by the Tragic writers?

What is objectionable in the following line?

κρέπτοντα χεῖρα, καὶ πρώσωπον τοῦμπαλεῖν.

What remark does Porson make on the expression *οὐει εἰσθεῖν*?

Explain and illustrate this construction:

"Ἐκεῖτ' οὐει ἀν δεαποτῶν ὥμαν φρένα
Τόχοιμ' ἄν, δστις ——.

What is the distinction between *γείνω* and *γενόματι*? What is the difference in construction?

Give instances of a comparative after *μᾶλλον*, and superlative after *μάλιστα*.

By what argument has Porson shown that *πῶμα*, not *πόμα*, was the Attic form?

Point out the peculiarities in the construction of the following line:

όποια κισσὸς δρυὸς, ὅπως τὴνδ' ἔξοματ.

What is wrong in the reading of this line?

Οὐ μῆν γε πείθη τοῖσι σοῦ σοφωτέροις.

How does the construction of *μεθίσθαι*, *μεθίεναι*, vary?

What sense do *εἶμι* and its compounds bear in Attic and other writers?

Explain the force of *μή σύ γε*.

What is the ellipse in *ἐν Αἴδου*?

How many children are attributed to Hecuba?

Define the term *Datismus*.

Give instances of the play on the word *χαῖρε*.

Explain and illustrate this construction:

Θαυμάσης ὅμμα συγκλείσει τὰ σόν.

How does the quantity of *λύω* vary in Homer and tragic writers? Also of *καλός*?

Why is the accent on *αὖρα* wrong?

Is *ὁ γύης* or *ἡ γύη* the Attic form?

Give the derivation of the word *ἄμπυξ*.

What peculiar ceremony was observed at the *Παναθήναια*?

What meaning do *κοιμίζω* and *κοιμάω* sometimes convey?

In what sense is *κέκληματι* frequently understood?

Compare the construction of *ἀλλάσσω* and *muto*.

To what charge are Euripides and Aeschylus exposed with respect to the introduction of characters on the stage?

Is the junction of *ἄλλως—μάτην* in v. 487. a defensible pleonasm?

Cite passages illustrative of the action expressive of sorrow in v. 494.

κόντες φύροντα δύστηνον κάρα.

Exemplify the construction of this line :

τίς οὐρα σῶμα τοῦμὸν οὐκ ἔτεις

Κεῖσθαι;

Give the meaning and derivation of the verb *ἔγκοντω*.

Explain the phrase *οἴμοι*, *τι λέξεις*;

Give Dawes's canon respecting the use of the masculine by a male, as in the following words, which are those of Illeuba :

οὐκ ἄρ' ὡς θαυματένους

μετῆλθεν ἡμᾶς;

Distinguish between *πῶς καὶ νῦν ἔξεπράξεται*; and *καὶ πῶς νῦν πράξει*;

Give the rule for the constr. *λαβὼν Πολυξένην χερός*.

Produce instances of neuter verbs followed by an accus.; *ἔβρει—χοάς*.

Distinguish between *κηρύξει* and *κηρύξαι*.

State the reasons for preferring *Δέξαις χοάς μοι τάσδε* to *Δέξαις μον τάσδε*.

Give the meaning and derivation of *ἐπιρροθέω*.

Define the figure Oxymoron, and give instances.

What is the constr. of *κρύπτω* and verbs of similar meaning?

Construe the phrase *οὐκ εἰ τι δώσων*; and give your reason.

Why is this reading wrong ?

Hec. 578.—*τοιάδ' ἀμφὶ σῆς λέγον*

Παιδὸς θαυμάσης.

What is the frequent force of the first aorist active, and the perfect in Latin ?

Why is the reading of this line disputed ?

ἔχει γέ τοι τι καὶ τὸ θρεψθῆναι καλῶς.

Explain the construction ; *ἔγεγκε δεῦρο πορτίς ἀλός.*

To what figure is the expression *τύρφην ἀντυρφον* referred ?

Give parallel instances from Greek, Latin and English authors.

Illustrate the formula, *τι γὰρ πάθω*;

Give instances of a double superlative from Greek and Latin writers.

Under what limitations is the article used for the pronoun *τι*ative ?

For what tense is the present often put ?

What is the form of the fem. from masculines in *ων* ?

Give the probable derivation of *δρύπτω*.

Point out the peculiarity of construction in *θῆλυν σπεράν*.

Quote a similar idiom to *εἰ βλέπουσα φῶς* from Horace.

Exemplify the periphrases *κύρα Κασάνδρας*, *δεσπότον δέμας*.

Give instances of the construction of *λακέω*, *λέγω*, *εἰπεῖν* with *τι* accus. of the person.

What is the quantity of λακέω, λέλακα ?

What words are analogous to πέσημα, a corse ?

In the words χρυσὸν ὡς ἔχοι κτανάν ; what is to be noticed with regard to the construction ?

In what case are the particles ἀλλὰ γὰρ of frequent occurrence ? Notice the coincidence in the use of sed enim.

How, and for what reasons, would you correct a sentence commencing thus ?

Kai πρὸς τὴν ταῦτα ὁδύρομαι ;

Correct on the same principle the following trochaic :

Θστ' ἐγὼ μὲν ἡλέησα κάπομορξάμην ιδών.

What is the ellipse in ἵκετεύω σε τῶνδε γουνάτων ?

Give instances of the figure Anastrophe. Also of that termed ὑστερον πρότερον.

Cite instances of construction similar to that of the following line :

πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ χθονός.

By what Anglicism may the force of ἥπου be expressed ?

In λοῦτρ' φύχετ' οἴσουσ' ἐξ ἀλὸς, and λούτρ' φύχετ' οἴσουσ', what would λοῦτρ' and λούτρ' respectively signify ?

Hec. 781. *κοινῆς τραπέζης πολλάκις τυχῶν ἐμοὶ,
ξερίας τ' ἀριθμῷ πρῶτα τῶν ἐμῶν φίλων :*

Give Porson's restitution of the second of these lines, his reasons, and manner of accounting for the depravation.

Translate the phrase στέργοιμ' ἄν : v. 777.

In what meaning do φέρω and fero coincide ?

In ποῖ μ' ὑπεξάγεις πόδα ; what does μ' stand for ?

Illustrate the senses of ἵνα with the subjunctive, optative, and indicative.

What is the signification of the future middle in Attic writers ?

Which declension do the Attics prefer, σκότος, οὐς, or σκότος, οὐ ?

In v. 825. why is κόραισι, Musgrave's correction for κόμαισι, inadmissible ?

Cite phrases analogous to δι' οἴκτου ἔχειν.

Translate the expression ἔστιν γ. Produce others corresponding.

Cite instances of si in Latin used as the Greek εἰ for utinam.

Distinguish between πρὸς τούτοις and πρὸς ταῦτα.

How did the Greeks apply the epithet βάρβαρος ?

How do κεκεύθασι and κεκεύθουσι differ ?

What is the proper quantity of φονέα ? What is the quantity of the elided α in κεστρέ' ὄπτόν ?

It is remarkable in the construction Λῆμνον ἀρσένων ἔξι-

trate the constr. κηλῖδ' αἰκτροτάταν κέχρωσαι.

It is observed on the word ἥμοι ?

It is the usual constr. of παύω, λήγω, &c. ?

Is in the words μουόπεπλος, Δωρὶς ὡς κόρα,

to distinguish between the forms ἀνύτω and ἀνύω.

It is the difference in the signif. of ἀπειπεῖν with a dat. accus. ?

It is wrong in this reading ?

Hec. 936. ἀλάστορος τις δίδυς.

In v. 944, φύρονται δ' αὐτὰ θεοὶ πάλιν τε καὶ πρέσων.

Are the senses in which the verb προκόπτω is used.

Are the general meaning of the gen. case.

Explain the expression προσθλέκειν ὄρθαις κόραις.

It is the construction of the impersonals δεῖ, χρὴ, and the

olives χρεῶ, χρειῶ, χρεῖα ?

It is the constr. of ἐρωτᾶν, ἐρεσθαι, and similar verbs ?

Or what limitations is ὡς used for εἰς ?

It is the construction of the verbs ἔνασθαι, ἔπαυρεῖν,

etc., etc. ?

Explain the idiom κρύψασ' ἔχεις.

Is in the phrases λῦσατ, κινεῖν πόδα.

Are the significations of ἄντλος.

Are the derivation, meaning, and construction of ἀμέρδω.

Compare the usage of ἵγιος and vestigium.

Are tenses of the conjunctive are used in negative propositions after μή or οὐ μή ?

Are instances of the gen. with adverbs of place, as ποι—

:

Translate and explain the phrase τυφλὸν φέγγος ἀπαλλάξα.

Do the Dorians say τὰν γυναικῶν, τὰν φρεγῶν ?

Are the meaning and derivation of the verb ἀρνυμαι.

Compare the usage of the infin. in the Latin poets according to that in Greek with στρε understood.

What do ποῦ, ποῖ, πῶ respectively denote ?

Why does the quantity of φάρος or φάρος differ in Homer and in tragedians ?

In v. 1077. εἰλεῖται τις, ηὐ οὐδεῖται ἀρκέσει; τι μέλλεται;

Notice the variations in the quantity of Ωρίων and Orion.

Are instances of the neuter plural used for the neuter sing. in Greek and Latin writers : as in 1089. ξυγγνωστὰ,—ταλαινῆς λάξαι Σόνης.

Explain the expression Ἡχὼ—πάτρας ὁρεῖας παῖς.

Why do the Attics form the pluperfect of εἰδέω, scio ?

Compare Hec.

Give instances of the ellipse of *μόρον*.

Notice the peculiarities of idiom in the expression, *οὐτος*, *οὐ τάσχεις*:

Give instances of verbals used actively, as *ὑποπτεύειν*.

What canon is violated by this constr., *ἔδεισα*, *μὴ Τροιαν
ἀθροίσῃ*?

In what way were the Greeks subsisted during the Trojan war?

In what case do the old Attics use a plural verb with a neuter plural?

In the phrase *παλευτίων δίκην*, what may be considered as the primary meaning of *δίκη*?

Which is Attic Greek, *οὐδὲν ἡγετον τάλας*, or *οὐδὲν ἡγενον*?

Hec. 1160. *εἴ τις γυναικας τῶν πρίν εἴρηκεν κακῶς,*

ἢ νῦν λέγει τις, η πάλιν μέλλει λέγειν:

the second of these may also be read thus:

ἢ νῦν λέγων λέγει τις, η μέλλει λέγειν,

or, *ἢ νῦν λέγων ἔστι, η πάλιν μέλλει λέγειν:*

Give Porson's reasons for preferring the first method.

What is the vocative of *μέλεος* in Attic writers?

Explain the force of *ἄει* with a participle, as *οὐ ἄει ξυντυχών*.
Compare a similar use of *semper* in Cicero.

Which of the expressions *μὴ μέμφου*, *μὴ μέμψαι*, *μὴ μέμφη*,
μὴ μέμψῃ are correct?

Give instances of the figure termed by Lesbonax *τὸ σχῆμα
Ἀττικῶν*.

Give the derivation and proper application of *σαθρός*.

Enumerate the Doric forms used by the Attics.

What is the rule respecting the use of *γε* after *καὶ μήτι*, *οὐ
μήτι*, *κατροι* etc. by the Attics?

What was the character of the Thracians?

Should *μὴ ἀδικεῖν* or *μὴ ὅδικεῖν* be written, and on what principle?

Relate the story of Hecuba's metamorphosis from Ovid.

What is the usual signification of *μόρος* in tragic writers?

Illustrate the use of *ἀπέπτυσα*.

Why is the reading of this line erroneous?

καῦτον δέ τοῦτον, πέλεκυν ἔξηρασ' ἄτω.

Give the rule respecting the position of the proper name, the pronoun, and the particle *δέ*, in transferring an address from one person to another.

EXAMINATION PAPER
ON THE
HECUBA OF EURIPIDES,
PROPOSED AT TRINITY COLLEGE, CAMBRIDGE.

A. (1) In what Olympiad, and where, was Euripides born ? How old were Æschylus and Sophocles at that time ?

(2) From what circumstance did Euripides derive his name ? And who were his instructors ?

(3) State the principal incidents of his life.

(4) Where did he die, and what honors were paid to his memory ?

(5) Give the opinions of some of the ancients on the respective merits of the three Tragedians.

(6) Explain Aristotle's meaning when he says of Euripides : *τραγικώτερός γε τῶν ποιητῶν φαίνεται.*

B. (1) State the origin and progress of tragedy, with the improvements introduced by Æschylus, Sophocles, and Euripides respectively.

(2) Give some account of the feasts at which the tragic contests took place. What was the *tetraplygia* ?

(3) Show the distinct meaning of the terms *τραγῳδία*, *τρυγῳδία*, *κωμῳδία*, *χορηγὸς*, *χοροδιδάσκαλος*, *καρνφαῖος ὑποκριτὴς*, *πρωταγωνιστὴς*, *χορὸν αἴτεῖν*, *χορὸν διδόναι*, and *χορὸν ἔχειν*.

(4) Of what number was the tragic Chorus composed at different periods ? Show that the common reason assigned for diminishing that number is false.

(5) What were the principal duties of the Chorus ? What were the advantages and disadvantages of its introduction in Tragedy ?

(6) Explain the terms *περιπέτετα*, *ἀναγνώρισις*, and *πάθος*. Can any of them be appropriated to the Hecuba ?

C. (1) Give a short analysis of the plot of the Hecuba.

(2) Where is the scene laid ? Quote the passages on which you found your opinion.

(3) From what subjects chiefly were the best Tragedies composed, according to Aristotle?

(4) What is there peculiar in the manner in which Euripides opens his plays? Quote the passage of Aristophanes which refers to this point.

(5) What are the accounts given by Ovid and Virgil respecting the manner of Polydorus' death?

(6) Arrange in chronological order of their subjects, those plays of the three Tragedians now remaining, which refer to the Trojan war; and give an account of the plot of the Troades.

D. (1) In an Iambic senary what feet are admissible, and in what places? What are the rules laid down by Horace for this metre?

(2) What are the caesura, the quasi-caesura, and the pause? Give instances of each from the *Hecuba*.

(3) When is a system of anapests most perfect? What is the parœmiac, and why so called? What is the anapestic base? Explain the term *συνάφεια*: to what species of metre is it applied?

(4) In what metre was Tragedy originally written? whence did that metre derive its name? and by whom was it first used?

(5) Against what canons laid down by Porson do any of the following lines offend?

343. κρύπτοντα χεῖρα καὶ πρόσωπον τούμπαλιν.

717. ἡμεῖς μὲν οὖν ἔωμεν, οὐδὲ φαύομεν.

144. Ιερὸν Αγαμέμνονος ἱέτε γονάτων.

782. ξείριας τὸ ἀριθμῷ τὰ πρῶτα τῶν ἐμῶν φίλων.

E. (1) What are the general laws of Greek accentuation?

(2) How are disyllabic prepositions accentuated when placed before, and when after, the nouns, which they govern? State the exceptions to the latter rule, and the reason for them.

(3) Why is the last syllable of the Attic futures *σημανῶ*, *ἔξελῶ* &c. circumflexed?

(4) Distinguish between enclitics and atonics. Write down the latter.

(5) How is *ἔστι* accentuated in different parts of a sentence?

(6) Give the difference of meaning made by the diaeretic marks in the following words: *ματίας* and *μανίας*: *πειθώ* and *πειθό*: *ποσίν* and *πόσιν*: *εἰπε* and *εἰπέ*: *νεῶν* and *νέων*: *ὅρος* and *ὅρος*: *οὐκοῦν* and *οὐκονν*: *ἄλλα* and *ἄλλα*: *φῶς* and *φός*: *σῆγα* and *σῆγα*; *ἴδου* and *ἴδού*: *εἰργεῖν* and *εἰργεῖν*: *βίος* and *βίός*.

F. Mention the customs and historical facts to which the subsequent passages severally allude; and illustrate them by quotations from Greek or Latin authors:

(1) v. 147.

δεῖ σ' ἐπιδεῖν

*τύμβον προκεῆ φοινισσομέναν
αιματὶ παρθένον ἐκ χρυσοφόρου
δειρῆς νασμῷ μελαγανγεῖ.*

(2) 571. ἀλλ' οἱ μὲν αὐτῶν τὴν θυνοῦσαν ἐκ χερῶν
φύλλου ἔβαλλον.

(3) 874. τί δ'; οὐ γυναικεῖς εἶλον Αἰγάκου τέκνα,

(4) καὶ Λῆμυρον ἄρδην ἀρσένων ἔζηκισαν;

(5) 1255. εὐρὼς ταλαινης σύμμα, ναυτίλοις τέκμαρ.

(6) 239. οἰσθ' ἡνίκ' ἥλθες Ἰλίου κατάσκοπος; addressed to Ulysses.

G. Give the various readings and a translation of the following passages:

(1) 187. σφάξαι σ' Ἀργείων κοινῷ
Ξυντείνει πρὸς τύμβον γυνάμα,
Πηλεΐδα γέννα.

(2) 293. τὸ δ' ἀξιώμα, τὰν κακῶς λέγης, τὸ σὸν
πείσει.

(3) 317. καὶ μῆν ἔμοιγε ἔῶντε μὲν καθ' ἡμέραν
καὶ σμικρὸν ἔχοιμι, πάντ' δὲ ἀρεπύντως ἔχοι.

(4) 1009. οὐκον δέδωκας, ἀλλ' ίσως δώσεις δίκην.
ἀλίμενόν τι ὡς
ἐς ἄντλον ἐμπεσὼν
λέχριος, ἐκπέση
φίλας καρδίας,
ἀμερσας βιοτον.

(5) Show the objection to, and correct, the following readings:

376. φέρει μὲν, ἀλγεῖ δ' αὐχέν' (for αὐχενί) ἐντιθεῖς Συγον.

578. τοιάδ' ἀμφὶ εῆς λέγον
παιδὸς θυνούσης.

H. (1) Distinguish between χάριν and ἔνεκα: φαίνεται and δοεῖ: τριτος and τριταιος: τάφος and ταφή: ἔλκης and δοξα: παρθενος, νύμφη, and γυνή: δουλεύω and δουλώω: θεύς and δαιμων: πόλις από διστον: ξένος, φίλος, and ἐταῖρος.

(2) Derive and explain φίδης, ἀλίαστος, ἀγραιφητης, αἰχμάλωτος, ἀρύπτομαι, and ἀνθρωπος.

(3) What is the full force of the prepositions in ὑπεξέπεμψε, ἔποιτέομαι, ἀπαιτέω, προκόπτω, ἀντισηκών?

I. Explain and illustrate by quotations the following idiomatic expressions:

(1) νύμφην ἄνυμφον. (2) οἰσθ' οὖν δ δρᾶσον; (3) οὐ γαρ

αῦτις δεσπότας κεκτημένοις. (4) περῶσαι τυγχάνει. (5) τύχας τέ.
Θεοὶ δέ οἰκτοι θήχω. (6) ἀλλὰ τίς χρεῖα σ' ἔμοι; (7) οὗτος, οὐ
πάσχεις; (8) Σῆ, καὶ θαυμάσους ὅμηρα συγκλείσει τὸ σύν.

Which of these forms have been imitated by the Latin poets?

K. (1) What is Dawes' canon respecting ὡς, ἵνα, ὅφρα etc. when they precede a subjunctive, and when an optative mood? Are there any violations of this canon in the Hecuba?

Are v. 26. καὶ κτανῶν, ἐσ οἴδμ' ἀλλὸς

μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ :

and v. 1130. μόνοις δὲ σὺν τέκνοισι μ' εἰσάγει

δόμους, ἵν' ἄλλος μὴ τις εἰδεῖη τάδε,

to be considered as exceptions to the general rule?

(2) With what tenses is ἢν denoting conditionality joined?

Explain the force of the double ἢν in v. 359.

ἔπειτ' ἵσως ἢν δεσποτῶν ὡμῶν φρένας

τύχοιμ' ἢν, δοτὶς ἀργύρου μ' ἀγήστηται.

(3) What case do the following words respectively govern? μέμφομαι, φθονέω, δεῖ, ἀκούω, τυγχάνω, μεθίημι, μεθίεμαι: περάν and other verbs of motion: ἴγεομαι: ὅφλειν in Euripides, and in the Attic prose writers.

L. (1) If the final syllable of a word ending with a short vowel precede a word beginning with ρ̄, what is the quantity of that syllable?

(2) What is the quantity, in Homer and the Tragic writers, of the penult. of ὥριων, κακίων, φίλος, λίαν, λίω, ἀνήρ, ἵσος, and καλός?

(3) What is the quantity of the last syllable of Attic accusatives in α from nominatives in ευς? Are there any exceptions to this rule in the Hecuba?

M. (1) Translate into Latin Hexameters, the following lines: τί γάρ με δεῖ Σῆν, φί πατήρ μὲν ἦν ἄναξ
down to

τὴν "Εκτορός τε, χάτέρων πολλῶν κάσιν.

(2) And into Latin Lyrics:

πόνοι γάρ, καὶ πόνων

down to

δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

GREEK INDEX.

A.

accus. sing. of nouns ending
, by the rule of the Gramma-
should be long, but is some-
made short 870. The Doriana
in turn *ων* into *αν* in the 3rd
τιμον 1053
confounded 782
αν with adj. 428. ἡγγάλθη,
ση 666
ῥάγγος and τεῦχος conf. 607.
metaphorically 78
945
διώρη conf. 1161
ιτ. ι. On the quant. of δει
64. δει ἐκάστοτε 1167. The
ι forms of this word ι. with
tinciple it implies succession
ιτήδει ix
ιθ gen. 425
ιππίαι. ἀθρῆσαι and ἀθρεῖσαι
795
and ἀθρῆσαι conf. 795
τ δχλίτ 1050
cretic 1010. τν Αἴδου 418
τε δει
899
τ 932
Ωα 951
Φαι, ψθημαι ξxxxvi
Ισσω 31. active 1054
οι, διαφορ 80
3
τ 83
1010
instruction of, 278. 394
τει, 391. ἀλλα—γάρ 712.
ιμως 831
ι, construction of, 481

έλλος. άλλα, τάλλα τι
έλλοτε understood 28
άλλως μάτην 487
άμεγαρτα κακῶν 191
άμειβειν, αμειβεσθαι 1141
άμέρδω 1010. 1012
άμμοιρος, άμμορος, άμοιρος ινι.
421
άμπτάμερος 1089
άμπτη 463
άμφι for περι 74
άμφιπληκτος active 1117
άμφιτθημι. άμφιθεις κάρα πέπλοις 432
τυ repeated 730. omitted by transcri-
bers 1095. immediately follow its
verb ιχιι, ιχιι. interposed be-
tween οὐδὲ and εἰς ιχιι
άναμετρεῖσθαι κανόσιν 600
άναπειθώμεθα and άναπεισθώμεν conf.
ιχιι
άναρχία 605
άνέρχομαι 790
άνέχειν. Double augment in this word
ιι. i. q. τιμάν 120
άνήρ omitted by transcribers ιχιι.
άνδρες and άνθρωποι conf. ιιιι. άνήρ
and θητήδει conf. 852. άνήρ redundant 612
άνθρωποι and άρσενες conf. 508
άνθρωποτανεύ and άνθρωποσφαγεύ
conf. 260
άνιστημι 492
άνδυητος 754
άντίτοιμα 1057
άντισηκόω, άντισήκωσι 57
άντλος 1010
άνθει i. q. φθάνειν 924. άνθει, άν-
τει, άνάτειν 1149
άνυμέναιος 416
άνυμφος 610
άνωγα, ήγάγειν ιι

ἄξιός τούτων 309
 ἀξιών, honorare, 319
 ἀξίος, with a gen. 976
 ἀπαλλάσσων, construction of, 1179
 ἀπέρθεντος 610
 ἀπετεῦ 980
 ἀπηγγέλθη, ἀπηγγέλῃ 666
 ἀπό and ὑπέρ conf. 659
 ἀπόβλεπτος, ἡ, xv
 ἀποτέμπονται, abominor, 72
 ἀποτέννυται 1258
 ἀποστάθεις, ἀποστάτης, the attitude of consideration, 795
 ἀποσάζειν, ἀποσάζεσθαι, meminisse, xxiv
 ἀπτω, ἀπτομαι 245
 ἀπόνω, ἡπόνω 152
 ἀρα, ἀρ' οὐ xi. 733
 ἀρδεσσων and ταρδεσσων conf. 1157
 ἀργός. On the fem. of this word 147
 ἀριστερά, ἀριστερὰ χειρ 1133
 ἀρνυμαι λάβαν 1056
 ἀρσενες and ἀνθρωποι conf. 568
 ἀρτιμαθής κακῶν 235. 681
 ἀσυνάρτητος xlivi
 ἀτάρθητος, ἀτάρμικτος 958
 ἀτέρμων 914
 αὐγή. ὅπ' αὐγὰς 1136
 αἴρα not αἴρα 414
 αὐτὸς, ipse, δ αὐτὸς, idem, 295. ἀντὸς, ibid. αὐτὸν—νιν xv. εἰς ταῦτην ἥκεις 736
 ἀφαιρεῖσθαι τινά τι 285
 ἀφικνοῦμαι with a fut. participle 1161
 Ἀχαικός, Ἀχαικός 287
 ἄχαριν χάριν 610
 ἄντρος 425

B.

βαίνειν. βῶ, στῶ. βᾶς, στᾶς etc. 1062
 βαλίδς, meaning of, 88
 βάρβαρος 865
 βίη Ἡρακληίη—δσπερ—293
 βίος understood 438. βίος and βίοτος conf. 1012. βίος and πότμος conf. 1252
 βλ. Quantity of a vowel before these consonants 293
 βλέπος understood xxvi
 βλέπω for ξῶ 311. βλέπειν ἐναντίον ἀνδρῶν or ἀνδρας 961
 βοΐδιον, βοιδάριον xxxvi
 βροτὸς and θυητὸς conf. 819

Γ.

γάρ and τοι conf. 604

γε cannot be the second syllable of a trisyllabic foot in a senarius, nor the first in a trochee, x. etiam, xxvii 600. emphatic 770. 1257. after δι and δοτης xxxiv. often omitted, particularly after οὐτος and δὲ 1201 If it follows οὐ μὴ some other word must intervene 399. 1201 Similarly if it follows καὶ μὴ, μέν and the like 1206. γε δῆτα 1161 fin. γε μέντοι 598. γέ τοι τι never occur together ibid. γέ τοι xxv γέ τοι δὴ xxxv. δς—γε 346. γε μὲν conf. ibid. 842. 1261
 γείτων with a gen. and dat. 1126
 γενεὰ and γέννα conf. 157
 γέννα 189
 γενναῖος, fem. 147
 γεραιᾶς and γραῖας conf. 274
 γεραιός 63
 γενόμαι κακῶν etc. 375. γενός and γενόμαι ibid.
 γίγνεσθαι. κτείνας γένη, προδόντι γί 1161. γενέσθαι and γενέσθαι co 876. γίγνεσθαι ἔσθλῶν 380. 420
 γλ, γμ, γν. Quant. of a vowel before these letters 298
 γοερδν γοεραις 82
 γουνάτων and γουνάτων conf. 740
 γόδος and γόδμος conf. 679
 γούνατα and γόνυτα in use among Tragedians xli
 γύας or γυίας and πεδία conf. 453
 γυμνός with a gen. 1138

Δ.

δαὶ and δὲ conf. 1238
 δαιμόνι' ἀνδρῶν xxxix
 Δαναοὶ 133
 δὲ for ἀλλὰ xv. δὲ and δὴ conf. 328. and δαὶ 1238. δὲ and τε 404. Position of the particle, in changing an address from one person to another 1269
 δεῖ τινά τινος 962. 1007
 δεινός from δέος xiv
 δέμας, forms a periphrasis 712
 δεξιὰ, δεξιὰ χειρ 1133
 δεσπόσινος, ἡ, 98
 δέχεσθαι. δέχου, δέχῃ, δέχει conf. 41 δ. τινί τι 533
 δὴ and δὲ conf. 328. 601. peculiar to δὴ 413
 δηκτήριος καρδίας 235
 δημοχαριστής 131
 δῆτα γε, γε δῆτα 1161. fin.

- erstood 963. δι' αἰκτοῦ ἔχειν
i, construction of, 586
xxxvii
· Ἑλλας, διεπαντὸς ἀεὶ 487
ευμάτων 29
μη. διέφθειρε, 596
· διδάξας ἐξεδίδαξα ταῦτα
ἔδωκεν, δέδοκεν, θόρκεν conf.
· διδώσι for δέδωκεν 1116
ισθαι 369
βόης, Διπολιώδης, Διπριλος, Δι-
· xxxvi
ιαgo, 1144
or xxxvi
Dawes's canon respecting the
tity of a vowel before these
inants 298
· δοκοῦντες 295. δομεῖν, δόξαν,
μέναν etc. used absolutely 118.
πῶς δοκεῖς 1142
τος, δορυθ., 102
τος, δορίκτητος 476
ερίτριτ, 9
for δούλιος 134
· δορι used by the Tragedians
Ισθ οὖν θ δρᾶστος 286. εδ, κακῶς
1160
650
ηγ 253
ι, δύναμτ' ήν 1175
ι, δύναρος: xix. 728
· Βιου 211
μία, δυσχλαινία: 240
- E.**
- of the verse 55
ν xx. 1206
· for σπεύδω 505
as redundant 195. 608. ήμιν,
xxv. whether μ' can stand for
ΒΟΟ. Εγωγε and ηγδ οὐει conf.
μου and μοι conf. 603. ήμιν
ημ conf. 1238
τ γ the Attic termination of the
nd person indic. pass. x
· καὶ 784. for ἐτελ 1296. ει, ει
μητα, 824. ει equivalent to
οι 1216
Τόης, Τόης conf. 172
i of the verse 55. precedes an
rogation 313
διας 487
ε δουτε, scilicet, 754
τι for ξεστι 284. ει βλέπουσα
662. οὐκέτι εἰμὶ 677. οὐκ θεῖ δικαίως,
οὐκ θεῖς ἡς 1161. Whether a par-
ticiple of another verb in conjunction
with this is more elegant than that
verb by itself, ibid. & is rarely
joined to another participle 358. δν
understood 782. 982. δν, δν imable
to be omitted, particularly after a
like termination, ibid. ξοτι, ξοται,
ξοτω conf. 888. ξοτις ή, ιρα, θηνον,
οι, ιθα, θην, θτε, 846. ειμι and
its compounds have a fut. signif.
401. ει δώσων 1161
ειπεῖν. εἰπὲ παῖδ—ει ή 972
είργω χρῆσθαι 855
εις for κατὰ 1168
είσοδος, what part of the stage, xxviii
ειτα μετὰ τοῦτο etc. xxxv
εικ for μετὰ 803. 1142
εκθάλλειν δάκρυ 298
εκγυνος and Εγγυνος conf. 941
εκδέχεσθαι τινί τι 593
εκδιδάσκειν. διδάξας ἐξεδίδαξα ταῦτα
εκποδὼν τῷ δεινῷ, τοῦ δεινὸς 52
εκπράσσειν 613
εκτρεπής, εὐπρεπής, εὐτρεπής conf.
558
εκπτήσσειν 177
εκτήκειν. εκτέτηκα 433
ελεεινδ, Ionic, ελειδ, Attic, xiii
ελευθέριος θήσοκεν 648
· Ελληνες, "Ελλανες 138
ελπίς 674
εμπολιν and τούμπαλιν τχι, 849
εμπίπτειν ει—1010
ενάλιος Attic, not ενάλιος 88
ενθήσκω. ενθανεῖν 246
ενοπτρος, ξενοπτρον 913
εξατέω 49
εξαλλόσσος 1043
εξέρχομαι εἰς ἀμιλλαρ, Ελεγχον 225
εξιστορεῖν τινά τι 236
εξουκίζειν, construction of, 875. 935
επάρκεισι, επάρκεια 746
επάρτον πόδα 1054
επει τοι καὶ 1161. fin.
επειτα μετὰ ταῦτα xxxv
επέχω 686
επι. τούτη σι, τὸ επὶ ημὲ 512. expresses
an object, aim, consequence, 643.
715. έπι αισχροῖς 810
επιθουλεῖν with infin. 1161. ad fin.
επίγειον, επίγυνον, επιγύναιον xxxvii
επιδέμιος τύνη 915
επιζέω 581
επικρανον 782

- ἐπιδήθομαι 279
 ἐπιδροθέω 551
 ἐπισκηπτών 828
 ἐπίσχ' 830. 883
 ἐπιτίμια, τὰ, 1069
 ἐπιφθόνος 1167
 ἐπωρᾶς 1254
 ἐργάζομαι with two accus. 264. εἰργά-
 σται act. and pass. *ibid.*
 ἐρεσθαί τινά τι 974
 ἐρέω, εἰργάται, a formula 236. εἰργοται
 for λεχθοται 813. with an accus.
 of the person and the adv. εδ, κα-
 κῶς etc. 1160
 ἐρυτος and πτύρθος 20
 ἐρχεσθαι ἐπὶ μεῖζον 380
 ἐργάζει τινά τι 974
 ἐτ. Whether comic writers use it be-
 fore a vowel, or nouns compounded
 with it, as ξοδος, χαρων
 ἔτοιμος without the substantive verb
 1161. init.
 εἰργετής and νεαγενής conf. xiii
 εὐδαίμων and ισοδαίμων conf. xxi
 εῦδειν for πανεσθαι 656
 εὔνοϊ ἄκαρος xii
 εὐνολος and ινοπλος conf. 1072
 εὐπήκεια χερες xxvi
 εὐτρεπής, ἐκτρεπής, εὐτρεπής conf.
 558
 Εὐτριπίδειον τεσσαρεπταιδεκασύλλαβον
 xxix
 εύροος etc. 646
 εὐτεκνος. Form of the superl. 579
 εὐτρεπής, ἐκτρεπής, εὐτρεπής conf.
 679
 ἔχρην and χρῆν xi
 ἔχω for κατέχω 35. ἔχομαι with gen.
 398. ἔχεις σπουδὴν διὰ χειρὸς, 667.
 δι' οἴκτον 839. ἥλθεν ἔχον 980.
 ἔχω with a participle 999
- Z.
- Ζεὺς Ικέτιος 345. Διός ἐν φρεσι 700
 ζέω θυμῷ 1038. ζέω and βέω conf.
 ibid.
 ζόγ, ζόδς, ζωή 1090
- H.
- η and ε conf. 2
 η and καλ conf. 86. η and ή 999. 1254.
 η οὐ always form a crasis 1077
 ηβάν, ηβάσκει χαρι
 ηδὲ used by tragic writers 823
 ηθος, ellipse of, 1111
 ηκω, adsum, i. with an accus. of the
- place 920. with a fut. part. 710
 ημετηλοθίσιον ξxvi
 ημος 903
 ήτη whether construed with the optat.
 599. understood 1010
 ηπον, I suppose, 763
 ης, by what abbreviation expressed,
 1161
 ησμεν, ηστε, ησαν 1094
 ησυχος and ησύχως conf. 1091
 ηττων not used by tragic writers 8
 Ηχά, πέτρας δρεις ταις 1092
- Θ.
- θάρσει parenthetical 863
 θάσσω for μένει 35
 θαυμάζω, colo, honoro, 329
 θέλω 745. θέλω τε κοῦ θέλων 564
 θέσι. θεοι without the article 944. θέσι.
 θεδ 356. θεοτε ηγεσθαι 788. θεδ a
 monosyllable 944
 θεράπαινα, θεράπειη 480
 θῆλυς σκορδ, έρεση 653
 θηροφόνος, θηροφόνη xv
 θητηκα. τεθηκα, πρὶν θανεῖν 431
 θητηδεις and θροτηδεις conf. 819. θητηδεις
 and άνηρ 652
 θητηνοι. άδυρμάτων θητηνοι, θητηνων άδυρ-
 μοι 298
 Θηρητ, Θρητ 428
 θυμός. τὸ θυμούμανον for δ θυμός 299
- I.
- ι at what period subscribed, ix. 9
 ιαμα unknown to the old tragic writers
 xv
 ιδομαι, ιατρδε, quantity of, ix
 ιιβ and ιιο conf. xxi
 ιδεῖν and ιδεω conf. 1161. init.
 ιημι. ιης, ιεῖς xx
 ικέσιος Ζεὺς 345
 ικετεύω τινά τινας, πρὸς being under-
 stood 740
 ιΙλια 'Αθάρα 994
 ιιν with indic. 806
 ιιόνιος, quantity of, xvii
 ιιπηκή, μουσική, without the article
 782. init.
 ιιμετ and ιισμετ conf. 1094
 ιιοδαίμων, ιιόθεος xxi
 ιιος quant. of, xvii
 ιιτάναι. ιιτησεν 522. ιιτη and ιιι,
 ιιτης and ιιις etc. 1062
 ιιχνος, pes, planta pedis, 1042
 —ιιν, quant. of comparatives in, 308

- K.**
- καθείδειν, καθησθαι. On gment of these verbs, xi
d κατθεῖς, 559
that case i is subscribed, when in a crasis ix, καὶ and ἡ conf. and κεῖ 782. fin. καλμῆ 216. οὐα πῶς, τίς, etc. 513. καίτοι 206. καὶ—γε 1257. καὶ—τε καὶ before a pronoun xxvii. d δὲ cannot stand in the same 1261
reated 233
κελημαι for εἰμὶ 478. κεκλη- 323. νομα κεκλήσεται 1253
; with a superl. 618
pes ωλέναι xxvi
tant. of, 442. καλή, meaning 37
and κρύπτω conf. 896
γ καλὸν 720
37
1126
ix
ανόνι μετρεῖν etc. 600
ᾶς, κράτα 432. forma a peri-
e 670
antity of, 1161
ἔχων 1205
τι, ix
erstood 111. 856. 862. κατ'
374. καθ' ἡμέραν, κατ' ἡμαρ,
ημαι, μετακλάσαι 214
κ for the middle 906
ἀνθρῶν 707
τθαι, construction of, 679
το δάκρυν ταῦθε 748
; whether a barbarism, 830
μ 129
ναι, how applied, 559. κατθεῖται
θεῖς ibid.
χοτ, ἡ, 988
καίτοι ix
ς, quantity of, xl.
τι conf. 782
κερο for ἥν 16
τεφάναι κέκαρσαι πόργυν 898
Doric, 868
δικλλαιον 728. 1040
d its compounds xiv
γ διφασμα 1135
for έχω 518
, quantity of the final syllable
accus. 870
κεῦθος, 1
κεύθω. κέκευθα 868
κηλίς 900
κηρύσσειν, to innoke, 145. κηρύξαι, κη-
ρύξαι 528. 1030
κίδυασθαι, σκίδυασθαι 904
κινέιν πόδα 928. 1008
κλαίειν, not κλαίειν, ix
κλεινδ, from κλέος, xiv
κλύνω and θλύνω conf. 953
κοιμίζω, to kill, κοιμώμαι, to die 472
κοινὸν for ἀμφότερον 637
Κοισγενής 728
κοίτη, for dead bodies, 1067
κόμαι and κόραι 825
κόνις, strewed upon the head in grief, 494
κόπια, rhetor, 131
κούρας and κόρος xli
κράνος. κραβεῖς, κραυθεῖς, κυρωθεῖς conf.
219
κρατούμενος and νικόμενος conf. 882
κρέας, compounds of, xiv
κρέσσοντ παρὸς 606
κρύπτειν τινά τι 568
κρύφιος and κρυψίων conf. 979
Κυπρογένεια, quantity of, xl
κυρεω, κυρόν, κύρος 219. κυρῶν τινῶν 691
- L.**
- λαγχάνειν. λαχεῖν γέρας, λαβεῖν γ.,
41. with an accus. 61
λαέρτης, Λαέρτιος, Λάέρτιος 402
λαμπτόμος, λαμπτόμητος, λαμπτη-
τος 206
λακέω. λέλακα, quantity of, 672. ξω-
σαν λέλακας, de tuta, ibid.
λάκων, Λάκαινα 847
λαμβάνειν. λαβεῖν γέρας, λαχεῖν γέ-
ρας, distinction between, 41. λα-
βῶν χερὸς 521
λέγειν. The Attica παντες καὶ λέγομαι
for λέγω 293. λέξεται παντες,
ibid. τι λέξεις; 509. ἐμαυτὴν γὰρ
λέγω, I teach myself, 724
λεπλατέω 1125
λέκτρον. κοίτης λέκτρον, λέκτρων
κοίται 298
λέχος εἰνῆς 298
λῆμα applied to persons 655. ellipse
of 1111
λι and μ, λι and ν conf. 1161
λιδέω, λιδέομαι 97
λίας, quantity of, ix
λιτότης, a figure, 1260
λόγος and δόλος conf. 1128
λουτρὸν, λουτρα 768

- A.**
- λν and μ conf. 1161
λν, quant. of, 438. λναι πόδα 1006.
λιναι μελη 348
λίθη, λέβα 1056
- M.**
- μ, λτ, λν conf. 1161. μ and ν 369
μ' whether put for μοι 589
μαζδ and μαστδ conf. 141
μάλα with verba ζελτινή
μάλλον with a compar. 377
μάντις. δ θρησι μ. 1249
μάτερ and μητερ conf. 372
μεγιστοι with a superl. 618
μεθέναι, μεθεσθαι 400. μεθεσται and
μεθεί' λν conf. 331
μειζόνωτ, μειόνωτ 1103
μελαθρον, an astrological term, 1084
μέλλων with the gen. 425. δ μέλε κιν.
1161
μέμημαι with a part. 244
μεμπτδ active 1117
μέμφομαι, minus validum existim.,
573
μέντοι γε μάτοι 598
μέρος understood 856
μετακλάδωμαι and κατακλάδωμαι 214
μεταστείχειν and μεταστέλλειν conf.
507
μετρεῖν καυδη 600
μετυποσύφρονη τρόσωνα 221
μή, with substantives, 12. Construction
of, with the imper. and sub-
junct. 939. 1022. 1166. Whether
the Attics elide ο after μή 728. μή
οι γε 408. μή οδ always form a
crasis 1077
μήτε understood 373
μηδ' εις, μηδ' έν, the Attic method of
ν. πιπηρ, 221
μονόπελος, Δωρίς ἀε κέρα 921
μόνον, ειπρει οι, 1103
μόνος and μοννος ς 21
μόργυνη, διμόργυνη κικ. 728
μόρος, πορα, 1252
μόσχος πρόφητον a female 141, 205
μοννος and μόνος ς 21
μουσική without the article 782
μυρίας 604
- N.**
- ν and η conf. 2. ν and λι 1161. ν and
μ 369. easily omitted in Mss. 332
ναύτης adj. 909
νεαγενής and εγενής conf. xiii
νεκρός, cedar, 665
- Νεοπτόλεμος, its place in a sentence. xvi
νέος. τι νέον, some calamity, 81
νέφος Ελλήνων 890
νικώμενος and κρατούμενος conf. 132
νιν elegantly redundant xvi
νοῖδων, νοῖδιον 222
νόμος and γόδος conf. 679, νόμος δ τό.
των βασιλεώς 787
νῦν and πρόσθε opposed 60
νῶ, whether an enclitic, xiii
- Z.**
- ξένος and ξένος ς. ξένος and φίλοι
conf. 782
ξυγγυνωτὰ for ξυγγυνωτὸν 1089
ξυγκλείσ. ξυγκεκλεισμένη περικλείσ
485
ξυμπίτων 1013
ξυν 116
- O.**
- ο whether elided after μή or οδ 728
δ, ή, τδ. The article erased as un-
less 60. 451. 944. omitted before
the infin. 214. οι 'μοι, δύμοι 334. ο
for οι 632
δδε and ούτος conf. 227. δδε for δδε
οτ δεύρο 53. 511
δδετος βουλευμάτων 732
δύρρεσθαι, δύρρεσθαι πικ. 728
δύος, τατις, 122
οδα κεντημένος 897
οίδης, οιστδ, οις, etc. are written
without diæresis by the Attics at
936
—οιο,—οι', the Ionic gen. 465
οιδε τε without ειρι 1161
οικερ and ούκερ 1062
οισθ' οιν δ δρύσον etc. 225
δικέλλειν and κέλλειν 728
διμαρτη, διμαρτη 827
διμόργυνη and μόργυνη κικ. 728
δινασθαι with a gen. 953
δινερος, νικτδ παις 70
δινομα and δημα 435. τονομα and δη-
μα κι. 381
δηπη ανι δηοι i. q. έκεινε δηοι 1062
δηπη excluded from Attic πηπη
1062
δηως, μη, construction of, 1141. δηπη.
δηπη μή, δηως δη, construction of.
398. δηως and δη conf. 1161
δηπη. δηρ understood 398
δρειβάτης, δριβάτης 204
δρθδε applied to the eyes 958

is used by the Tragedians for φῶς and φῶς conf. 662. 1161

as with an accus. 51. with a
ciple 782. whether it can be
for εἰμί, *ibid.*
ταῦτα, τυφλὴ χεὶρ 1032. τυφλὸς
τος 1050
in a proper name 774

T.
quantity of, κι
κπω 6
δ. πλήρα, 53. 659. construction
3. ὅτερ and ἄτοδ conf. 659
λλεων and ὑπερφέρειν conf. 268
η gen. and accus. 146. ὅτοδ and
conf. 762
πομαι with dat. and accus. 208
ε, διπόττως, active 1117
τ πρότερον, example of, 760

Φ.
γατον ἔρεβος 1050
φανάρην, φανοίην 842
farkness, 1050. φάσις and φῶς
, 662. 1161. εἶναι ἐν φᾶσι 1190
φάρος 1064
κτ ἀγγέλλω 163. φέρομαι 308.
ω, to plunder, 792
it of the verse 55. senses of,
}
ρῆς, not φῆς, 252
τινός τινι 238
289
τος, sens. of this word, κιν
φίλ· ἀνθρώπων ξκκιχ. φίλος, φίλος
921
and φόρος conf. 241
, quantity of the final syllable of
accus. 870
and φόρος conf. 241
ἔφρασθη active 644
ε, φροίμιαν 159
τεφικέναι, fut. εἶναι 832

χ and σχ conf. 21

χαίρεσθαι 426
χαίρω, play upon the word, 427
χαλδα 403
χαλινωτήρια 537
χαρακτήρ 379
χαρωποίς and χορωποίς conf. 906
χεῖρ. διὰ χερᾶς, χερῶν 667. χεῖρ ἀρι-
στερὰ, δεξιά, 1133
χεριονήσιος, Χεριονήσιος 8
χθὼν, μήτηρ δινείρων, 70
χόλος, dative after, 1161
χρεῖα, χρεῖώ, χρεῶ, with an accus.
of the person and gen. of the thing,
962

χρέος σδη etc. 880. 969
χρῆμα. τί χρῆμα; 963
χρῆ, χρῆσ, distinguished 265. *fieri*
potest 371. χρῆ for ἔχρῆν 627. χρῆ
τινά τινος 962
χρῆν, ἔχρῆν κι. χρῆν for χρῆναι 280
χρυσοφόρος παρθένος 150
χρώνυμι. ιηλιδ' οἰκτροτάτων πέχρωται
900

Ψ.
ψῆφος κρανθεῖσα, κυρωθεῖσα 219
ψυχή. 'Ελέφαν ψυχή, a rephrasing, 86

Ω.
ἄδε and οὖτι conf. xxvii
Ὄρθιον 1084
ἄτ. φτ—γε 346. ἄτι and θτως conf.
1161. ἄτι for εἰς 979
δοτερ and δοτερ conf. xxiii
δοτε in the commencement of a sen-
tence κ. frequent in conclusions ξκκιν.
δοτε and δοτερ conf. xxiii. redun-
dant 842. understood before the
infī. 855. 1059
ἄντις 295

ENGLISH INDEX.

A.

Accentuation, method of, in *χρήσις*, *δεῖν*, etc. 768. 1171. in *κτηνέας*, and *κτηνέα* 528
Accusative, doubled frequently in Attic poets 800. for gen. 51. 679. Verba which take two accus. 264. 285. 568. 974. 1187. Accus. after λέγει etc. 672. 724. after verbs pass. 898
Active and middle voices distinguished 275. 400. active for the middle 906
Adjectives, all compounded and ending in ος were of three genders vi. Adjectives and adverbs conf. 979. Adj. with their substant. in the gen. 191. in an active sense followed by the gen. 235. 681. masc. adj. with a fem. noun 653. neut. adj. for fem. substant. 1111
Admiror compared with *θαυμάζω* 329
Adverbs and adjectives conf. 548. 979. 1091. adverbs with εἰπει and γίγνομαι 530. adv. for an adj. 720. Relative adv. after εἰπει 846. adv. construed as the corresponding adj. 976
Æschines, his incorrect pronunciation of some passages 1. referred to 358
Æschylus corrected xiii. xiv. xv. x. xxii. xxvi. 719. 728. 1161. p. 91
Alexander Rhetor 280
Anachronism 133
Anantapodoton, instance of 1161
Anapaest. Not admitted in the even places of senarii xi. nor into the third and fifth xiii. sqq. Exceptions to this rule xvi. Whether it can follow a dactyl in anapestic verse xxii. xxxvi. Anapæsticus Aristophanicus xxxiii

Anastrophe 748

Anastrophe, agreement with the Strophe xi
Aorista 1. and 2. pass. 335. 878. nor. pass. for middle 344. nor. has the force of solet 596
Apposition 1150
Aristophanes emended xi. xxii. xxiv. xxxv. xxxvi. xxxvii. xxxviii. 204. 782. p. 62. 979. 1141. 1161

Article, cannot end the fourth foot of a tragic trochaic xxx. nor of the Aristophanic anapestic xxxv. Often improperly thrust into chorusses 451. omitted with the infin. 214. for pron. rel. 632. with *Ιερωνύμη*, *μαρτυρίη* 782. p. 59

Aspirate, represents the article 295
Attic forms 31. 38. 78. 147. 253. 287. 293. 392. 728. 746. 924. 936. 1094. Attic constructions 397. 759. 972

Attraction 51

Augment, whether neglected by the Tragic writers x. 678. 1176. Doubled xi

B.

Bacchis, the most corrupt of the plays of Euripides x
Bacchus, oracle of, in Thrace 1247
Brunck silently adopts the conjecture of others 459

C.

Cadaver compared with *νέκταρα* 692
Cesuras xviii. 1141
Ceremonies at the death of a person 430. 611
Chersonese, afforded subsistence to the Greeks in the Trojan war 1126

systems xl
translated by Tweddell p. 70
is *Patiens*, a sacred drama,
a few allusions to the Hecu-
l. 22. 109. 774. 804
locution, rule observed by the
sks in, 293
an imitates Lucan 958
writers, a frequent joke in,
viii
iratives in *τον*, quant. of, 308.
p. and superlatives conf. 1206.
parative after *μᾶλλον* 377
und, preferable to a simple
l in opposition to a comp. 435.
ther the Tragedians allow the
ion of compounds at the end
verse 719
ictive. Whether *χαλπωτις* can
d for *χαλπετης*, or *χαλπετης λυ*, or
έντων 426. After a verb of
past time 27. after prohibitions
μή 959. for the fut. 1022
iction, omitted by transcribers
action, similar one noticed
tions of the text, mischief oc-
med by the most trifling, 1141.
ma, origin of the name, 1247

D.

, inadmissible in the fifth foot
tragic senarius xiii. in trochaics
1161. p. 92. Position of, in
Aristophanic anapestic xxxii.
us 426
after *δέχομαι* 533. for gen. 727.
χόλον 1101. signifies in con-
ence of 1165
lays down canons too hastily
His canon, respecting the
tity of a vowel preceding the
onants *βλ*, *γλ*, *γμ*, *γν*, *δμ*, *δν*,
respecting the use of the inasc.
female speaking of herself in
plur. 509. respecting the opt.
subj. moods 1120
compared with *δθλισκίνει*

thenes 1
τε and *καταθέιναι* compared

Despao compared with *ἀκροτέτης* 1258
Dialects. Licence of the Tragedians
in their use of, xl
Diminutives, Attic method of writing,
xxxvi
Diphthong, short before a vowel in
anapestics xxxii. xl
Dithyrambics xl
Doric dialect, use of, in the Trage-
dians xi. 100. 372. 1053. Doric
forms in use among the Attics 1180

E.

Elision. Whether a long vowel can
be elided xiv. 870. The Attics elide
no vowel but ε in the beginning of
a word 1231

Ellipse of pronouns rather uncommon
502. One suggested by Porson,
objected to, 1010. of *ἄλλοτε* 28. of
ροΐρη or *τύχη* 43. of *μήτη* 373. of
δρα 398. of *δὸς* 410. of *βίος* 438.
of *έκαστος* and *ἡμέρα* 626. of *βού-*
λημά 655. of *πρὸς* 740. of *εἴβαι*
788. 982. of *μέρος* 856. of *κατὰ*
862. 1144. of *δὰ* 963. of *ἥν* or
δρα 1010. of *δούει* 1059. of *μέ-*
ρον 1103. of *ἡθος* or *λῆμα* 1111.
frequent before *γὰρ* 1261

Enallage 298. 432. 481. 875. 1179

Eunius 748. 816

Epithet doubled 425

Euripides, rather careless in repeating
words 600. Part of his play, the
Iphigenia in Aulis, spurious xiii.
xi. alluded to by Aristophanes 485.
897. 1257. emended xi. xii. xvii.
xx. xxiii. xxiv. xxv. xxvi. xxxi.
xxxvi. 146. 398. 533. 568. 666.
719. 728. 782. p. 62. 1010. 1053.
1062

Eustathius suppresses the names of
authors 1161

F.

Fero and *φέρω* compared 792

Fut. for the conj. after *ἔτεις* 398. for
the sing. 509. fut. middle has ge-
nerally a passive signif. 813

G.

Genitive. Whether the Dorians form
the gen. plur. of the 3d decl. in *ἄν*
1053. after adj. in an active sense
235. *ἄν* is never followed by a
gen. in Hom. 278. Gen. after *λαγ-*

θέων, &c. 279. after *θέων*, *γίγνεσθαι* 280. implies a part 398. 608. after the verbs to take, seize, etc. 621. expresses the cause 655. after verbs to cease, etc. 905. signifies with respect to, on account of 948. after verbs of place 1048. after words signifying want 1138. to deliver 1179

Gender, the masculine, used by a female, Dawes's canon respecting, 569

Gusto and *γεύομαι* compared 375

H.

Hasta for *diadema* 6

Hecuba, who was her father, 3. prophecy respecting, 1247

Hendecasyllables 453

Herodotus xxvii. 782. p. 60

Hiatus xxxii. 411. 465. 565. 1161

Homer, differs from Eurip. 3. Townley's Ms. of, 131. references to, 20. 109. 150. 293. 358. 499. 533. 559

I.

Iambics. Rules observed by the old writers of, xii

Imper. for the fut. 225. rarely used with *μή* 1166

Infinitive not governed by a verb 356. for the imper. 410. after verbs to fear 756. to prohibit, deny, etc. 855

Invideo and *φθορέω* compared 238

Ionic forms introduced from Homer into the Attic poets by copyists xi. xii. Ionic forms in the Tragedians xli

Iota, subscription of, 2. its ascription the cause of error, *ibid.* added to dat. and infin. by some grammarians, omitted by others, x. Ms. no authority on such points 481. Not to be subscribed in *ψῆσται* 252

Iphig. in Aul. interpolated xx

Jutencia, *Jurencus* and *μόρχος* compared 205

L.

Lacedæmonian virgins, dress of, 921

Line, drawn over a vowel, denotes *v*, over a consonant, *a*, 1169

Letters for numerals xv. xl

M.

Memini cum, μέμνυμαι 3re 109

Metre, tragic and comic, distinction between, xxxii

Mute before a liquid, quantity of, ii

Muto and *διλαβέω* compared 481

N.

Neuter plural with a verb plural 828.

1141. neuter verbs followed by accusatives 520. 1054. adj. in the neuter plural for the sing. 1089

Names, proper, licences in favor of, in iambic and trochaic verse, iii. xxx

Night, the mother of dreams 70

Nominative for the vocat. 532. for accus. 957

O.

Omissions of words by transcribers which they think not required by the sense 1030. 1161

Optative for the conjunctive 10. 704

Onion, quant. of, 1084

Oxymoron 564. 610

P.

Participle after *μέμνυμαι* &c. 244. In a sentence consisting of two members, if a participle occurs in the first, a corresponding one is required in the second, 782. Whether a verb and a participle are more elegant than two verbs united by a conjunction 1141. 1161. Participle singular with a verb plur. xxvii. Participles for adjectives 205. for substant. 299. &v with another participle 358. A fut. part. after verbs signifying to come or go, etc. 577. 1161. Participles used absolutely 118. 504. with *ἴκετος* 999. after verbs which express continuance 1205

Particles. The metre frequently suffers from their addition, alteration or omission 625

Passive voice. The second person of the pres. and fut. indic. ends in *s*. Verba pass. with an accus. iii

Perf. pass. for midd.e 789

Patriotism of the Greeks 281

Pause, rule respecting, xxi. violation of, 717

Penultima, applied to a disyllable 1164

Periphrasis 86. 617. 670. 712. 1092
Pes and πούς belonging to a ship 1006
Pindar xv. xxi. 782. p. 59. 1053
Pleonasma xxxv. 230. 298. 487. 642. 833
Plural. A verb plural may be used, whether two singular nouns are connected or disjoined 86. with a neuter plur. 828. 1141. Plur. for sing. 262. 265. 403. 1150. A plur. adj. agrees with a noun collective in the sing. 83
Poets, licence to be conceded to them 31. 782. p. 62. Citations from them in prose writers ought to be kept distinct 958
Portus, ἈEm. 1168
Positive for superl. 707
Posturum and τελυπός compared 1205
Preposition cannot terminate the fourth foot of a trochaic **xxx.** nor constitute the cæsura of the Aristophanic anapestic **xxxv.** put only once, though belonging to two nouns 143. omitted after ήκω 920
Present, signifies *solere* 294. for the perf. 1. for the fut. 401. for the aor. 641. 1116
Pronoun to be referred to a subst. not preceding, but to be supplied from a cognate adj. 23. Ellipse of, 602. Often omitted and inserted by copyists 1167. Accentuation of 579. Redundant vii. Possessive pronouns equivalent in signification to the gen. of the personal pronouns 430. In addressing a person, the name stands first, then the pronoun, next the particle δέ, 1269
Pullus and πῶλος metaphorically 141
Purple, the dress of kings 1136

Q.

Quasi-cæsura **xix**
Quisquis compared with δοτής 259

R.

Ramus and δέρος metaphorically 123
Rectum lumen, οὐ, compared with the Greek δρόσι κόρην, δρόσα δρυμάρα 958
Relative differs in number from the antecedent 359
Repetitions in Eurip. 233. 362. 600
Rhesus, not a play of Eurip. **xxxvi**

S.
Scholiasts, authority of, in arranging chorusses xi
Semper compared with δεῖ 1164
Senarius, feet admissible in, xii. The Tragedians never constitute it so, that the third and fourth feet make one word **xix**
Si for utinam 824
Sigmatismus 1275
Singular for the plur. 259
Sophocles xv. xvi. xx. xxiii. xxv. xxvi. xxvii. 298. 533. 598. 618. 782. p. 61. 888. 1030. 1062
Stobæus, his margin often wrong in proper names xii
Substantive, contained in a preceding adj. 22. inserted in one member of a sentence, when belonging to the preceding 1030. for an adj. 134
Superlatives and comparatives conf. 1206. superl. substituted for pont. **xxxii.** After μέγιστος, τέλειος 618
Systems, choric, xl illegitimate system 215

T.

Tandem compared with ποτὲ 85
Tenses interchanged by the Tragedians 21
Terra, the mother of dreams 70
Tetrameter catalectic, comic **xx.** trochaic **xxvii**
Theocritus 1030. 1053
Thracians, character of, 1229
Tragedy writers, peculiarities of, 8. 23. 100. 228. 298. 336. 728
Transition from one person to another in an address 1179. 1261. 1269
Transposition, in construction 1030. the safest method of correction xl
Trochaic metre, tragic **xxx.** comic **xxxii**

V.

Verbals in an active sense 1117
Vestigium for pes 1042
Virgil, differs from Eurip. 25. 27
Virgins anciently wore a profusion of gold 150
Vowel. A long vowel made short before a vowel in anapestica **xxxii.** cannot be elided 870

INDEX AUCTORUM.

A.

- Æschines Orator 258
Æschylus.
Agamemnon xii. xiv. xx
Choephoræ xiii. xiv. xxii. 263
Eumenides xii. xv
Persæ xix. xx. xxi. xxv. 728
Promœtæna xi. xii. xxii. xxiii.
xxxiii. 460. 719. 782
Septem adū. Thebas 476
Supplices xii. xv. xl. xx. xxvi.
xxvii
Fragmenta xiii. xv
Alexander Rhetor 280
Alaxis x. 1141
Ammonius Grammaticus xxxvi
Antiphones 398. 598
Apostolus xii
Archeistratus 2
Archilochus 1090
Ariphro xxi
Aristophanes.
Acharnenses xix. xxxv. 309. 1141.
1161
Aves xxxiv. xxxvii. 204. 1141.
1166
Ecclesiastes xxxix. xl. 762. 979.
1141
Equites xxxi. xxxv. xl. Add. 1161
Lysistrata xxvii. xl. 1166
Nubes xxvii. xxxii. xxxiv. xxxv.
xxxvi. xxxvii. xxxix. xl. 169.
1161. 1167. 1206.
Pax xxxiii. xxxvii. 309. 1010. 1141.
1161
Plutus xx. xl. 1141. 1161. 1171
Rane xiv. xiv. xxix. xxxv. 70.
762. 1030
Thesmophoriazusæ xxxviii. 1010.
1161

- Vespæ xii. xiii. xxiv. xxv.
xxxvi. xl. 782. 1161
Fragmenta xxxvi. 1161. 1238
Arrianus 762. 852
Astydamas 533
Athenæus x. xi. xii. xx. xxii.
xxxi. 1. 2. 782. 1141. 1161

C.

- Castorius xx
Christi patientis conditor 1
Cicero 1. 22. 109. 774. 804
Claudianus 958
Cleanthes 946
Clemens Alexandrinus 533. 782
Comicus ignotus apud Plutarchum
xxx. 782
Cornutus 1161
Cratinus xxxix. 782

D.

- Demosthenes 1. 358
Diodorus Siculus 782
Diogenianus xii
Dionysius Athenæi 782
Halicarnassensis 109

E.

- Empedocles 958
Ennius 748. 816
Epicharmus xxv. 1161
Epictetus 346
Epigoni xl
Epigrammata Graeca 141. 1016
Eudoxia 1161
Eupolis xxv. 1175
Euripides.
Alcestis xxv. 1062
Andromache xxvi. 508. 728. 782
Bacchæ xxvi. 109
Electra xvii. xxv. 298. 788. 870

- uba x. xii. xv. xvi. xvii. xix.
 xi. xxvii. 705. 800. 1061. 1236
 rna xvii. xxxi. 1053. 1262
 schidæ xxii.
 cules Furens xvii. xxiv
 polytus xxiv. 146
 xxviii
 genia Aulidensis xili. xvii. xx.
 xiv. xxvi. xxvii. xxxi. 31. 888.
 166
 genia Taurica xxvii. 666. 876.
 962
 lea xxiv. 241. 268. 298. 728.
 92
 des xxvii. 413. 719. 1161
 nisse xxiv. 710. 890. 1141.
 136
 sua xxvii
 plices xx. xxvii. 13. 460. 762
 des xxi. 298. 398. 876. 1050
 menta xiu. xxni. 268. 533. 787.
 10. 1247
 us 1161
 uis xi. 421. 782
- G.
- s xxiii. 1167
 ius Corinth. 296
 do-, Christi Patientis auctor I
- .
- ratio 1175
 stio 719
 Schol. in Platonem 495
 pua xi. xxxi
 1000
 mus Grammaticus 1161
 tua xxvii. 358. 713
 ius xiii. 165
 is xiv. 100. 150. 293. 358. 499.
 559
- I.
- 1161
 58
 22
 38
 is 287
- L.
- 958
 1
 ron 131. 1033
 ronides 150
- M.
- Macho 1161
 Macrobius 782
 Menander x. 225
- N.
- Neophro 728
 Nonius 748. 816
- P.
- Pacuvius 22. 804
 Pausanias 705. 782
 Philemon 1141
 Philostratus 1161
 Pindarus xv. xxi. 782. 1053
 Plato xi. xxi. 782. 1141. 1161
 Plautus 744
 Plutarchus xiii. xxi. xxxi. 533. 958.
 1247
 Poeta incertus apud Ciceronem I
 Schol. Hom. 1161
 Pollux xiv. xxii. 1238
- Q.
- Quintilianus 804
- S.
- Scholiastes Arati 32
 Aristophanus 782
 Euripidis xii. 70. 147
 Homer. tum editus tum Ineditus
 131. 533. 598. 600. 1161. 1236
 Platonis 1141
 Sophoclis vi. xii. 816
 Thucydidias. V. Ind. Græc. s. v.
 Αεώφιλος
 Sextus Empiricus xxi
 Simonides 1010
 Sophocles.
 Ajax xiii. xv. xvii. xix. xx. xxvi.
 41. 161. 254. 782. 816. 842.
 1062. 1161. 1206
 Antigone 298. 618
 Electra xxii. xxv. 533. 792. 1167
 Oedipus Coloneus xi. xx. xxii. xxv.
 xxvi. 293. 618
 Oedipus Tyrannus xiii. xvi. xxv. 618.
 1238
 Philoctetes xiii. xvi. xxii. xxv. xxvi.
 888. 1062. 1161
 Trachiniae xxii. 22. 28. 1030. 1161
 Fragmenta xiii. xvi. 78. 1166.
 Stobæus x. xii. 598. 782. 1000. Add.
 1141
 Strabo 782

Suidas x. xii. xix. 78. 141. 204. 782. Thugenides 1166
 1141. 1161 Tragicus incertus apud Stobaeum

T.

Tatianus 444
 Theocritus 109. 1030. 1053
 Theognis xv
 Thomas Magister 141

X.

Xenophon 109. 559
 Z.

Zenobius xii

ERRATUM.

Note on v. 528. for κηρῦξαι read κηρύξαι.

FINIS.

- and δρόπτειον conf. 979
έργασμένος, in a middle sense
- ε.**, i. q. οἱ πόρυαι 10
second syllable long in Aristophanes, 204
θανάτη 756
τ., δι., 147
ε conf. 782
δ., quo^{rum} res scilicet, 18. δ., δ., δ., δ., ibid. δε and ως 1179
σον οὐκ ἤδη 140
τετρα- a plural noun 259
derstood 1010
τελός, μέριμναι, etc. 109
ε not suffer elision in comic
ra 109
whether ε can be elided by, 728
interrogative formulae, such as
δρόπιον ειτε, tragic writers add or
at pleasure the negative par-
xvi. οὐ μή 1022. ει and εῖ
1013. A negative particle
ently displaces an interrogative
οὐ δῆτα, no indeed, 367
, οὐδὲ εἰτε, οὐδεῖτε καὶ τ. οὐδὲν
οὐ 805
and οὐκεῖν conf. 1236
and εἰτερ 1062
and οὐπιον conf. xv, οὐκοτεί αὐτοις
πτοι, οὐρίθρετος 204
τ., 668
the commencement of a sena-
t. 1022
αὐτη, αὐτή, 493. τίς οὗτος
the second person of the verb
ταῦτογι, ταῦτό γε, ταῦτο τί
1206. οὗτος and οὗδε conf.
heus, 1109
d. οὗδε conf. xxtii
δρέπειον, δρεπειον, πίναμ, 395
ιον δραμάτια, μωράν, etc. 327
- Π.**
- ining of, 1062
λόγοι πάνους 115
τις a periphrasis 1092
ot unfrequently omitted or cor-
id 3161. p. 88
νυα, festival of, 466
οὐ δει 833
κινη 196
τηρ. Hec.
- πάνυ, an uncommon word in tragic
writers 819
πανόστατον 411
παρά and πρός conf. xxxviii
πάρασχε according to analogy 830
πάσχει πεισται 408. τί γὰρ πάθε; 612.
τί πάσχει; 1109
πατήρ without the article xxvii. under-
wood in πατρός 22. omitted 1030
πάτρας and πατρός conf. 78
πειθώ, δι τύραννος ἀνθρώπου, 804
πείθε with two accus. 1187
πέμπτο—μέτρα, for μεταπέμπω 502
πέπλος, sacred to Minerva, 466. burnt
on funeral pile 876. dress of the
Lacedæmonian virgins 921
πεπραμένη, δι., 43
πέρα and πλέια conf. 705
περάν πόδα 53. 1054
περι. ἔρχεσθαι περι διαλλαγῶν, εἰρήνη,
etc. 1161
πέσημα, πέσοι, πτώμα, cadaver, car-
case, 692
πῆ and ποῖ conf. 1062. πῆ excluded
from Attic writers 1062
πίπτειν εἰ—1010
πιστός active 1117
πίτνειν, not πιτνεῖν, 23
πλαθεῖται, πλασθεῖται 878
πλεῖον with the compar. 618. πλέον
γέμω 856
πλεῖστον with the superl. 618
πλευρά and πλευρὸν conf. 814
πλήν (κατὰ) τὸ κατθανεῖν 858
ποῖ indicates motion 1062. whether
joined with the verb εἰναι, ibid. ποῖ
and πῆ, ποῖ and πειν conf., ibid. ποῖ
μυχῶν 1048
ποιει and ποιν conf. 1267
πόλιτ, patris, 281. πόλεος, πόλεως 852.
διδ τῶν πόλεων, ἐκ τῶν πόλεων, ἐν
ταῖς πόλεσιν, situation of these in
the anapestics of Aristophanes 1117
πολύζεινος, πολύζενος, fem. of. xv
πολύς. πολλοί—οἱ μὲν—, οἱ δὲ—1167
πόμα, a form unknown to the Attics
392. 579
πόνος πόνηρ πόνον φέρει 586
πόρκη 1152
ποτὲ, tandem, 85
πότμος and βίος conf. 1252
ποῦ denotes rest 1062. ποῦ and ποι
conf. ibid. ποῦ and εῖ 296
ποῦ and ποι conf. 1267
πούτ. πόδα αἴρειν, ἔλκειν 951. Λύσαι,
κινεῖν πόδα 928. 1006

πράσσειν κακός 58
 πρᾶς. πρέπεια γυναικῶν **xxxix**
 πρὸν and τὴν conf. 443
 προέπτειν, progreedi, 947
 προλεῖται 438
 προμηθία 783
 προτίθημι and προστίθημι conf. 362
 πρὸς, towards, 231. on account of, 849. understood 740. with a gen. for ὅπερ 763. πρὸς and παρὰ conf. **xxxvii**. πρὸς ταῦτα, τούτοις 849
 προσέχειν. πρόσχετε, προσέχετε **xxxvi**
 προστίθημι and προτίθημι conf. 362
 πρόσφαγμα. προσφάγματα for a single victim 265
 προτίθεσθαι 611
 προφέρειν, excellere, 268
 προχοίδιον **xxxvi**
 πτόρθος and ἔρνος 20
 πῶλος applied to persons 141
 πῶμα Attic, not πόμα 392
 πῶς and δῶς conf. 1179

P.

ρέω and ξέω conf. 1038. ἔρρει χοὰς 526
 ρηττέω, not an Attic form 23
 ριψθεὶς and ριψεῖς 335
 ροΐδιον Attic **xxxvi**
 ρῆ not used by tragic writers for ποτ 8

Σ.

σαθρὸς 1172
 σημαίνειν in a military sense 1197. form of the aor., *ibid.*
 σῆγα πᾶς ξστω λεῖος 530
 σιτοποιὸς 362
 σκηνώματα for σκηνὴ 265
 σκίδνασθαι, κίδνασθαι 904
 σκίμπων, σκίπων 65
 σκολιὸς σκίπων 65
 σκότος, δ, more Attic than σκότος, τὸ, 819
 σός. σὸν δῆμα θαυμούσης 430
 σπάνις 12
 σπέρμα 254
 σπεύδειν **xxvii**. 119
 σσ is never changed into ττ by tragic writers 8
 στάχυς for καρπὸς 591
 στέλλω φάρος 1064. στέλλομαι, to go, 114
 στέργω, ἀγαπάω, I acquiesce, 777
 στεροπὰ Δίὸς 70
 στερβός, ἡ, 147
 στεφάνη πύργων 898

στεφανοῦν, στέφειν, honorare, 319
 στρέπειν with a part. in the pl.
 gen. and plur. num. 38
 σύ. δῆμι, δῆμον **xxv**
 συγκλείω 430. ξυγκεκλεισμένη πέπλος 485
 συθεῖς 1065
 συμπάίειν and συμπίπτειν conf. 115
 Συνάφεια **xxxiii**
 συντεμὰν, συντιθεῖς 1162
 σφά, whether it can be an enclitic, **xviii**
 σχέτλιος. ὁ σχέτλιος ἀνδρῶν **xxxix**
 σχῆμα σολοικοφανὲς οἱ πρὸς τὸ σχῆμα νόμενον 38. σχῆμα Ἀττικὸν 1167. σχῆματ' οἴκων 617
 σάζειν, σάζεσθαι, meminisse, **xxiv**. σάζω θαυμεῖν **xxiii**
 σωτήρ βλάβης, κακῶν **xxiii**

T.

τάλας with a gen. 655
 τάφος for ταφὴ 883
 τε. On the position of this particle 78. Place in a senarius, and trochaic verse, x. omitted by copyists 1141. τε and δὲ conf. 404. τε and γε **xxvii**
 τείνειν, τίνειν φόνον 263
 τέκμαρ, τέκμωρ 1254
 τεῦχος and τάγγης conf. 782
 τέως omitted 28
 τιθέναι and διδόναι conf. 1070. τίθεται βάσιν 1041. χάρις θέσθαι 1193
 τίς. τίς οὐτὸς with the 2d person of the verb 499. τί δέ; 1238
 τίς often omitted, inserted, corrupted, repeated, and misplaced by the negligence of copyists 1161. Position of the oblique cases του, τῷ 370. τι and τοι conf. 228
 τλήμων. τλημονέστατος, fortissimus, 560
 τοι, frequently used by the Tragedians in gnōmes 228. γέ τοι τι never occur together 598. τοι and τι conf. 228
 τοισθε and τοιοῦτος conf. **xxvii**
 τοιοῦτος 764
 τολμάω, different senses of, 1205
 τόσον omitted 28
 τοσθε and τοσοῦτος conf. **xxvii**
 τοῦδε for ὃδε 712
 τρισδάθλιος, τρὶς δάθλιος **xx**
 τριταῖος for τρίτος 32
 τρίτος **xxx**

Of the same Booksellers may be had,

GREEK GRAMMAR. By R. VALPY, D. D. *Twelfth Edition.* 8vo.
2s. 6d. bds.

LATIN GRAMMAR. By the Same. *Nineteenth Edition.* 2s. 6d. 12mo.

DELECTUS LAT. SENTENTIARUM ET HISTORIARUM :
ad usum Tironem accommodatus. *Twenty-seventh Ed.* With Explanations
and Directions. 2s. 6d. 12mo.

DELECTUS SENTENTIARUM GRÆCARUM, cum Notulis et
Lexico. By the Same. *Ninth Edition.* Pr. 4s. 12mo.

THE ANDRIAN OF TERENCE, with English Notes, divested of
every indecency in the plot and the language, for the Use of Schools.
2s. 6d. 12mo.

FOUR PLAYS OF PLAUTUS ; Amphitryo, Aulularia, Captives, and
Rudens. With English Notes, and a Glossary ; on the same plan *Second Edition.* 4s. 6d. 12mo.

LATIN VOCABULARY, adapted to the best Latin Grammars ; with
Tables of Numerical Letters, English and Latin Abbreviations, and the
Rom. and Gr. Coins. *Ninth Ed.* 2s.

LATIN DIALOGUES ; collected from the best Latin Writers.
Fifth Ed. 2s. 6d.

POETICAL CHRONOLOGY OF ANCIENT AND ENGLISH
HISTORY ; with Historical and Explanatory Notes. *Twelfth Edition.*
By the Same. 2s. 6d. 12mo.

CHRONOLOGY OF THE KINGS OF ENGLAND, adapted to the
memory by a new method. Pr. 6d.

PRINCIPIA OFFICIORUM, HISTORIÆ, ET GEOGRAPHIÆ ; e
Cicerone, Plinio Secundo, Justino, Cœsare, &c. excerpta. *Second Ed.*
3s. 6d. 12mo.

RULES FOR FRENCH PRONUNCIATION. Half-bound. 1s. 6d.
12mo.

THE NEW READER ; consisting of MORAL, LITERARY, and HIS-
TORICAL Pieces, with spaces to mark artificial pauses. *Second Edition.*
12mo. 3s. 6d. bd.

ELEMENTS OF MYTHOLOGY ; or an easy and concise History of
the Pagan Deities. Intended to enable the young Reader to understand the
ancient Writers of Greece and Rome. *Sixth Ed.* 2s.

EPITOME SACRÆ HISTORIÆ. With English Notes. *Fifth
Edition.* 2s.

SALLUSTII OPERA ; duod. 2s. 6d.

VIRGILII OPERA ; Heyne's Text, and all the Delphin Notes : no
Interpretatio. 8vo. 8s. 6d. bd.

CÆSAR'S COMMENTARIES ; Oberlin's text, and the Delphin
Notes. No Interpretatio. Many plates. 8vo. 8s. 6d.

JUVENAL and PERSIUS ; on the same plan. 8vo. 7s.

SALLUST ; on the same plan. 8vo. 4s. 6d. bd.

* At the suggestion of many Schoolmasters, Mr. Valpy has published

the above *Delphian School Books* on this new plan ; and should any difficulty occur in procuring them through the regular channel, he will supply them.

GROTIUS DE VERITATE CHRISTI. REL. ; with all the Notes of Grotius, as well as of Le Clerc and others, translated into English. 12mo. 6s. bd.

CICERO DE AMICITIA ET DE SENECTUTE, from the Text of ERNESTI, with all his Notes, and citations from his INDEX LATIN. **CICERON.**, and much original matter, critical and explanatory. *Fourth Edition.* By E. H. BARKER, Trin. Coll., Camb. 4s. 6d. bds. 12mo.

THE GERMANY AND AGRICOLA OF TACITUS ; from Brotier's and Passow's Text; with ENGLISH NOTES, and Emendations and Critical Remarks. By the Same. *Fourth Ed.* 5s. 6d. 12mo.

'This is a valuable addition to the number of our School Books. The Editor has given ample proof of his various reading in his Notes.'—*Crit. Rev.* 1813.

PHÆDRI FABULÆ ; from Burman's Text, with English Notes. The objectionable fables are omitted. By the REV. C. BRADLEY. *Fifth Ed.* 2s. 6d. bds. 12mo.

OVIDII METAMORPHOSES SELECTÆ : with English Notes, and Geographical and Historical Questions. By the Same. *Fourth Edition.* 4s. 6d. 12mo.

EUTROPIUS, with ENGLISH NOTES, on the plan of PHÆDRUS; and HISTORICAL and GEOGRAPHICAL QUESTIONS. By the Same. *Sixth Ed.* 2s. 6d.

CORNELIUS NEPOS ; with English Notes and Questions, on the plan of EUTROPIUS. By the Same. *Fifth Edition.* 3s. 6d.

* * * It has been the design of the Editor to expunge from the above Editions every objectionable expression, and to add to a correctly printed text, Questions for the examination of the pupil, and short notes in English, explanatory of the Geography, Mythology, History, and Customs, of the Ancients.

ELEMENTS OF LATIN PROSODY ; with Exercises and Questions designed as an Introduction to the scanning and making Latin Verses. By the Same. *Fifth Edition.* 3s. 6d. 12mo.—A KEY may be had, 2s. 6d.

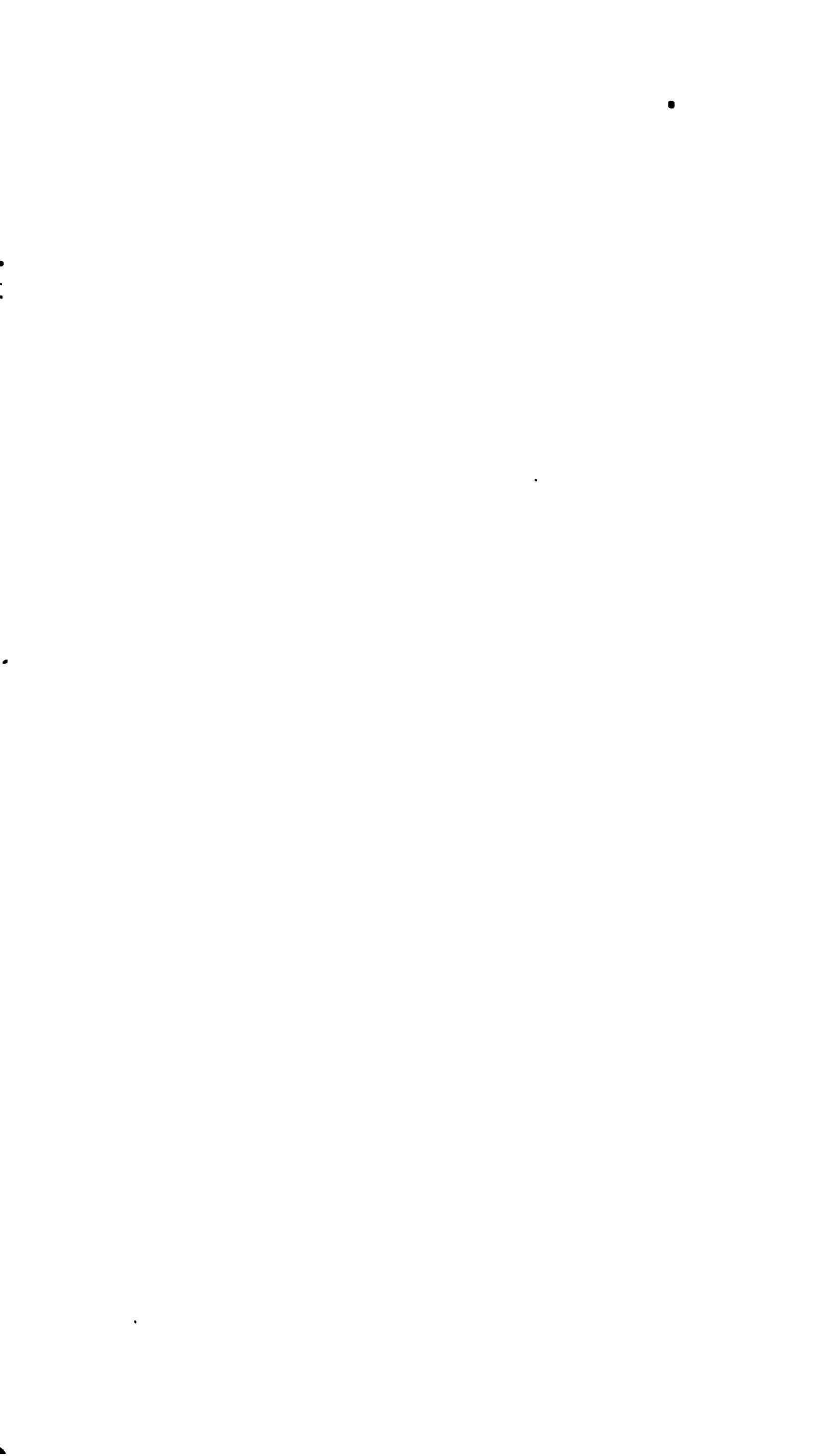
'The perusal of this book has afforded us much satisfaction; and we can confidently say, that it is of a very superior description. With the arrangement we are particularly pleased; the rules are developed with all possible perspicuity, and the examples are highly appropriate. We recommend these Exercises to all engaged in education.'—*Crit. Rev.* 1815.

A SERIES OF EXERCISES and QUESTIONS, adapted to the best Latin Grammars, and designed as a Guide to Parsing, and an Introduction to the Exercises of VALPY, TURNER, CLARKE, and ELLIS, WHITTAKER'S *Exempla Propria*, and the Eton *Exempla Minora*. By the Same. *Third Edition.* 2s. 6d. 12mo.

CARDS OF EUCLID ; containing the ENUNCIATIONS and FIGURES belonging to the PROPOSITIONS in the First Six and part of the Eleventh Books of Euclid's Elements, usually read in the Universities. Prepared for Students in Geometry at the Universities and Schools, by the Rev. J. BRASSE, D.D., late Fellow of Trin. Coll. Camb. 5s. 6d. in a case. *Third Ed.*—The ENUNCIATIONS, &c. are also printed in a small volume, for the use of Tutors and of Students who may prefer the more compact form of a Book to the Cards themselves. 4s. 6d.







This book should be returned to
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

AUG 8 '68 SS

CANCELLED
2098776

AUG 23 '68 SS

CANCELLED

Ge 98.372
The Hecuba,
Widener Library

005384904

3 2044 085 114 270

